NEW BELIEVER ESSENTIALS

GOD'S SHEEP HEAR THE VOICE OF GOD

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Preface

Though many people believe in God, few understand what faith in God means, and what they must do to be in line with God's intentions. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, and still less do they know His work. No wonder, then, that all those who do not know God are muddled in their belief of Him. People do not take belief in God seriously, and this is entirely because believing in God is too unfamiliar, too strange for them. In this way, they fall short of God's demands. In other words, if people do not know God, and do not know His work, then they are not fit for God's use, and still less are they able to satisfy His intentions. "Belief in God" means believing that there is a God; this is the simplest concept as regards believing in God. What's more, believing that there is a God is not the same as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means the following: On the basis of the belief that God holds sovereignty over all things, one experiences His words and His work, purges one's corrupt disposition, satisfies the intentions of God, and comes to know God. Only a journey of this kind may be called "faith in God." Yet people often see belief in God as a simple and frivolous matter. People who believe in God in this way have lost what it means to believe in God, and though they may continue to believe until the very end, they shall never gain God's approval, because they tread upon the wrong path. There are still those today who believe in God according to words and in hollow doctrine. They do not know that they lack the essence of belief in God, and they cannot receive God's approval. Still they pray to God for blessings of safety and sufficient grace. Let us stop, quiet our hearts, and ask ourselves: Can it be that believing in God

really is the easiest thing on earth? Can it be that believing in God means nothing more than receiving much grace from God? Are people who believe in God without knowing Him or who believe in God and yet oppose Him really able to satisfy the intentions of God?

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the intentions of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God's thoughts will always be higher than the thoughts of man, and God's wisdom is beyond man's comprehension. And so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to deliberately and vigorously oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to

satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention. When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His

work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the realistic work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to follow His will. It is better to think upon more practical matters!

You may have opened this book for the purpose of research, or with the intention of accepting; whatever your attitude, I hope that you will read it to the end, and will not put it aside easily. Perhaps, after reading these words, your attitude will change, but that depends on your motivation and the degree of your understanding. There is, however, one thing that you

should know: The word of God cannot be made out to be the word of man, and still less can one make the word of man to be the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God. In this, there is an essential difference. Perhaps, after reading these words, you do not acknowledge them to be the words of God, but only as the enlightenment that man has gained. In that case, you are blinded by ignorance. How can the words of God be the same as the enlightenment that man has gained? The words of God incarnate open up a new age, guide all of mankind, reveal mysteries, and show man the direction he is to take in the new age. The enlightenment obtained by man is but simple instructions for practice or knowledge. It cannot guide all of mankind into a new age or reveal the mysteries of God Himself. When all is said and done, God is God, and man is man. God has the essence of God, and man has the essence of man. If man views the words spoken by God as simple enlightenment by the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, that would be man's mistake. No matter what, you should never invert black and white, or make high out to be low, or mistake the profound for the shallow; no matter what, you should never deliberately refute what you know to be the truth. Everyone who believes there is a God should inquire into problems from the correct standpoint, and accept God's new work and His new words from the perspective of His created being; otherwise, they will be eliminated by God.

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new

age, and once the old work has been completed, there will be new work to continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus came among man and did much work, He only completed the work of redeeming all mankind and served as man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, after man was forgiven of his sins, God returned to the flesh to lead man into the new age, and began the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

If people remain stuck in the Age of Grace, then they shall never be rid of their corrupt disposition, let alone know the inherent disposition of God. If people always live in the midst of an abundance of grace, but do not have the way of life that allows them to know God or to satisfy Him, then they will never truly gain Him in their belief in Him. This type of belief is pitiful indeed. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that the desires you have had for many years have finally been realized. You will feel that only now have you truly seen God face to face; only now have you gazed upon His countenance, heard His personal utterances, appreciated the wisdom of His work, and truly sensed how practical and almighty He is. You will feel that you have gained many things that people in times past had never seen nor possessed. At this time, you will clearly know what it is to believe in God, and what it is to align with God's intentions. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you will remain empty-handed, acquiring nothing, and ultimately you will be pronounced guilty of opposing God. Those who are able to submit to the truth and submit to the work of God shall be claimed under the name of the second incarnate God—the Almighty. They will be able to accept God's personal guidance, gaining more and higher truths, as well as real life. They shall behold the vision never seen before by people of the past: "And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of

many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength" (Revelation 1:12–16). This vision is the expression of God's entire disposition, and the expression of His entire disposition is also the expression of the work of God in His present incarnation. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition by means of utterances, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, which is a faithful depiction of the face of the Son of man seen by John. (Of course, all of this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using human language, and so God uses the method of expressing His inherent disposition to show His true face to man. Which is to say that all those who have appreciated the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using human language. Once man has experienced each step of God's work in the Age of Kingdom, then he shall know the true meaning of John's words when he spoke of the Son of man among the lampstands: "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength." At that time, you shall know beyond all doubt that this ordinary flesh that has said so much is undeniably the second incarnate God. Moreover, you shall truly sense how blessed you are, and feel yourself to be the most fortunate. Are you not willing to accept this blessing?

—The Word, Vol. 1. The Appearance and Work of God

The Appearance of God Has Ushered in a New Age

God's six-thousand-year plan of management is coming to an end, and the gate of the kingdom has already been opened to all those who seek His appearance. Dear brothers and sisters, what are you waiting for? What is it that you seek? Are you waiting for God to appear? Are you searching for His footprints? How the appearance of God is to be longed for! And how difficult it is to find God's footprints! In an age such as this, in a world such as this, what must we do to witness the day on which God appears? What must we do to keep pace with the footsteps of God? Questions of this kind are faced by all those who are waiting for God to appear. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are God's footprints? Have you got the answer? Many people would reply in this way: "God appears among all those who follow Him and His footprints are in our midst; it's that simple!" Anyone can provide a formulaic answer, but do you understand what is meant by the appearance of God or His footprints? The appearance of God refers to His arrival on earth to do His work in person. With His own identity and disposition, and in the way that is innate to Him, He descends among mankind to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or some kind of a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld by anyone. This kind of appearance is not for the sake of going through the motions, or for any short-term undertaking; it is, rather, for a stage of work in His management plan. The appearance of God is always meaningful and always bears some relation to His management plan. What

is called appearance here is completely different from the kind of "appearance" in which God guides, leads, and enlightens man. God carries out a stage of His great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work that brings mankind into the new age. This is what the appearance of God signifies.

Once you have understood what the appearance of God means, how should you seek God's footprints? This question is not hard to explain: Wherever God appears, there you will find His footsteps. Such an explanation sounds straightforward, but is not so easy in practice, for many people do not know where God appears, much less where He is willing to, or where He should, appear. Some impulsively believe that wherever the Holy Spirit is at work, there God appears. Or else they believe that wherever there are spiritual figures, there God appears. Or else they believe that wherever there are people of high reputation, there God appears. For the moment, let us leave aside whether such beliefs are right or wrong. To explain such a question, we must first have a clear objective: We are searching for the footprints of God. We are not seeking spiritual figures, much less are we pursuing figures of renown; we are pursuing the footprints of God. For this reason, since we are searching for the footprints of God, it behooves us to search for God's intentions, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the

truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, which should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the identity of a created being. In this way, you will not place limitations on the footprints of God. This is because, nowadays, many people conceive it to be impossible that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions of nationality and ethnicity in order to seek the appearance of God. Only

thus will you not be constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, without being confined to any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter

any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His intentions and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the intentions of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's intentions and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His

appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

—The Word, Vol. 1. The Appearance and Work of God

Beholding the Appearance of God in His Judgment and Chastisement

Like the hundreds of millions of others who follow the Lord Jesus Christ, we abide by the laws and commandments of the Bible, enjoy the abundant grace of the Lord Jesus Christ, and gather together, pray, praise, and serve in the name of the Lord Jesus Christ—and all this we do under the care and protection of the Lord. We are often weak, and we are also often strong. We believe that all of our actions are in accordance with the teachings of the Lord. It goes without saying, then, that we also believe ourselves to be on the path of following the will of the Father in heaven. We long for the return of the Lord Jesus, for His glorious descent, for the end of our life on earth, for the appearance of the kingdom, and for everything as it was foretold in the Book of Revelation: The Lord arrives, He brings disaster, He rewards the good and punishes the evil, and He takes all those who follow Him and welcome His return up to meet Him in the air. Whenever we think of this, we cannot but be overcome with emotion, joyful that we were born in the last days and have the good fortune to witness the coming of the Lord. Though we have suffered persecution, we have gotten in return “a far more exceeding and eternal weight of glory.” What a blessing! All of this longing and the grace bestowed by the Lord render us constantly sober unto prayer and make us more diligent in gathering together. Maybe next year, maybe tomorrow, and maybe within a space of time shorter than man can conceive, the Lord shall suddenly descend, appearing among a group of people who have been waiting for Him with eager solicitude. We rush to get ahead of each other, none willing to fall behind, all for the sake of being in the first group to behold the appearance of the Lord, of being among those who are raptured. We have

given everything, heedless of the cost, for the coming of this day; some leaving their jobs, some abandoning their families, some renouncing marriage, and some even donating all of their savings. What selfless acts of devotion! Such sincerity and loyalty are surely beyond even the saints of ages past! As the Lord bestows grace upon whomever He pleases and shows mercy to whomever He pleases, our acts of devotion and of expending, we believe, have long since been beheld by His eyes. So, too, have our heartfelt prayers reached His ears, and we trust that the Lord will give us recompense for our dedication. Moreover, God had been gracious toward us before He created the world, and the blessings and promises He has given to us no one can take away. We are all planning for the future, and as a matter of course have made our dedication and expenditure into counter chips or capital to exchange for being raptured to meet the Lord in the air. What is more, we have, without the slightest hesitation, placed ourselves on the throne of the future, to preside over all nations and all peoples or to reign as kings. All this we take as a given, as something to be expected.

We disdain all those who are against the Lord Jesus; all of their end will be annihilation. Who told them not to believe that the Lord Jesus is the Savior? Of course, there are times when we imitate the Lord Jesus in being compassionate toward the people of the world, for they do not understand, and it is right that we be tolerant and forgiving toward them. Everything that we do is in accordance with the words of the Bible, for everything that does not conform to the Bible is heterodoxy and heresy. Belief of this kind is deeply rooted in the mind of each one of us. Our Lord is in the Bible, and if we do not depart from the Bible, we shall not depart from the Lord; if we abide by this principle, we shall gain salvation. We spur each other on, each supporting the other, and every time we gather together, we hope that

everything we say and do is in accordance with the intentions of the Lord and will be accepted by the Lord. Despite the severe hostility of our environment, our hearts are filled with delight. When we think of the blessings that are within such easy reach, is there anything we cannot set aside? Is there anything we are reluctant to part with? All of this goes without saying, and all of this lies under the watchful eyes of God. We, this handful of the needy who have been lifted from the dunghill, are just like all the ordinary followers of the Lord Jesus, dreaming of being raptured, of being blessed, and of ruling all nations. Our corruption has been laid bare in the eyes of God, and our desires and greed have been condemned in the eyes of God. Nevertheless, all of this happens so normally, and so logically, that none of us wonders whether our longings are right, much less do any of us doubt the accuracy of everything that we hold to. Who can know God's intentions? Exactly what sort of path it is that man walks, we do not know to seek or to explore; and even less are we interested in inquiring. For we only care about whether we can be raptured, whether we can be blessed, whether there is a place for us in the kingdom of heaven, and whether we shall have a share of the water of the river of life and the fruit of the tree of life. Is it not for the sake of gaining these things that we believe in the Lord and become His followers? Our sins have been forgiven, we have repented, we have drunk the bitter cup of wine, and we have put the cross upon our back. Who can say that the Lord will not accept the price we have paid? Who can say that we have not prepared enough oil? We do not wish to be those foolish virgins or one of those who are forsaken. Moreover, we pray constantly, asking the Lord to keep us from being misled by false christs, for it is said in the Bible: "Then if any man shall say to you, See, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so that, if it were

possible, they shall mislead the very elect" (Matthew 24:23–24). We have all committed these verses of the Bible to memory; we know them by heart, and we see them as a precious treasure, as life, and as a letter of credit that decides whether we can be saved or raptured …

For thousands of years, the living have passed away, taking their longings and their dreams with them, but as to whether they have gone to the kingdom of heaven, no one truly knows. The dead return, having forgotten all the stories that once occurred, and they still follow the teachings and the paths of the forefathers. And in this way, as years pass and the days go by, no one knows whether our Lord Jesus, our God, truly accepts everything that we do. All we can do is look forward to having an outcome and speculate about everything that will come to pass. Yet God has kept His silence throughout, never appearing to us, never speaking to us. And so, following the Bible and in accordance with signs, we willfully make judgments about God's intentions and disposition. We have become accustomed to the silence of God; we have become accustomed to measuring the right and wrong of our conduct by means of our own way of thinking; we have become accustomed to relying on our knowledge, notions, and moral ethics in place of the demands God makes of us; we have become accustomed to enjoying the grace of God; we have become accustomed to having God provide assistance whenever we need it; we have become accustomed to holding out our hands to God for all things, and to ordering God about; we have also become accustomed to conforming to regulations, not paying attention to how the Holy Spirit leads us; and, even more, we have become accustomed to days in which we are our own master. We believe in a God such as this, whom we have never met face-to-face. Questions such as what His disposition is like, what He has and is, what His image is like, whether or not we will know Him when He comes,

and so on—none of these is important. What is important is that He is in our hearts and that we all await Him, and it is enough we are able to imagine that He is like this or that. We appreciate our faith and treasure our spirituality. We look on all things as dung, and tread all things underfoot. Because we are believers of the glorious Lord, no matter how long and arduous the journey, no matter what hardships and dangers befall us, nothing can halt our footsteps as we follow the Lord. "A pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb. On either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever" (Revelation 22:1–5). Every time we sing these words, our hearts brim with boundless joy and satisfaction, and tears flow from our eyes. Thanks be to the Lord for choosing us, thanks be to the Lord for His grace. He has given us a hundredfold in this life and has given us eternal life in the world to come. If He were to ask us to die now, we would do so without the slightest complaint. Oh Lord! Please come soon! Considering how we yearn for You so desperately, and have forsaken everything for You, do not delay even a minute, a second, longer.

God is silent, and has never appeared to us, yet His work has never stopped. He surveys the whole earth, and commands all things, and beholds all the words and deeds of man. He conducts His management with measured steps and according to His plan, silently and without dramatic effect, yet His footsteps advance, one by one, ever closer to mankind, and

His judgment seat is deployed in the universe at the speed of lightning, following which His throne immediately descends into our midst. What a majestic scene that is, what a stately and solemn tableau! Like a dove, and like a roaring lion, the Spirit comes into our midst. He is wisdom, He is righteousness and majesty, and He comes surreptitiously into our midst, wielding authority and filled with love and mercy. No one is aware of His arrival, no one welcomes His arrival, and, what is more, no one knows all that He is about to do. Man's life goes on as before, his heart no different, and the days go by as usual. God lives among us, a man like other men, as one of the most insignificant of the followers and an ordinary believer. He has His own pursuits, His own goals; and, what is more, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His essence and that of man. We live together with Him, unconstrained and unafraid, for in our eyes He is but an insignificant believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one imagines anything about His function, and, what is more, no one has the faintest suspicion about His identity. All we do is carry on our pursuits, as if He has nothing to do with us …

By chance, the Holy Spirit expresses a passage of words "through" Him, and even though it feels very unexpected, we nevertheless recognize it as an utterance coming from God and readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit, we should accept them and may not deny them. The next utterance could come through me, or through you, or through someone else. Whoever it is, all is the grace of God. Yet no matter who it is, we may not worship this person, for no matter what, this person cannot possibly be God, nor would we by any means choose an ordinary person like this to be

our God. Our God is so great and honorable; how could such an insignificant person stand in His place? What is more, we are waiting for God to come and take us back to the kingdom of heaven, so how could someone so insignificant be up to such an important and arduous task? If the Lord comes again, it must be upon a white cloud, so that all the multitudes may see. How glorious that will be! How is it possible that He can hide surreptitiously among a group of ordinary people?

And yet it is this ordinary person, hidden in the midst of people, who is doing the new work of saving us. He offers us no explanations, nor does He tell us why He has come, but simply does the work He intends to do with measured steps and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and mild, to words that are fierce and majestic—all of it confers mercy on man and instills trepidation in him. Everything that He says hits home at the secrets hidden deep within us; His words sting our hearts, sting our spirits, and leave us filled with unbearable shame, hardly knowing where to hide ourselves. We begin to wonder whether the God in this person's heart truly loves us and what exactly He is up to. Perhaps we can only be raptured after enduring these sufferings? In our heads, we are calculating … about the destination to come and about our future fate. Still, as before, none of us believes that God has already assumed flesh to work in our midst. Even though He has accompanied us for such a long time, even though He has already spoken so many words face-to-face with us, we remain unwilling to accept such an ordinary man as the God of our future, and still less are we willing to entrust control of our future and our fate to this insignificant person. From Him we enjoy an unending supply of living water, and through Him we live face-to-face with God. But we are only thankful for

the grace of the Lord Jesus in heaven, and have never paid any heed to the feelings of this ordinary person who is possessed of divinity. Still, as before, He does His work humbly hidden in the flesh, giving expression to His inmost heart, as though insensible to mankind's rejection of Him, as though eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverent attitude toward Him.

Unbeknownst to us, this insignificant man has led us into one step after another of God's work. We undergo countless trials, bear innumerable chastenings, and are tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and mercy, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager intention to save man. In the words of this ordinary person, we come to know the disposition and essence of God, to understand God's intentions, to know the nature essence of man, and see the way to salvation and perfection. His words cause us to "die," and they cause us to be "reborn"; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also infinite pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His tender love; sometimes we are like His enemy, and under His gaze are turned to ashes by His wrath. We are the human race saved by Him, we are the maggots in His eyes, and we are the lost lambs that, day and night, He is bent on finding. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. Night and day, He never ceases to worry about us, and protects and cares for us, night and day, never leaving our side, but spills His heart's blood for our sake and pays any price for us. Within the utterances of this small and ordinary body of flesh, we have

enjoyed the entirety of God and beheld the destination that God has bestowed upon us. Notwithstanding this, vanity still stirs up trouble within our hearts, and we are still unwilling actively to accept a person like this as our God. Though He has given us so much manna, so much to enjoy, none of this can take the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. As long as He does not open His mouth to ask us to acknowledge that He is God, we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive and yet has long been working in our midst.

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed with the authority, wisdom, and dignity of God; the disposition of God and

what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart of God, the exhortations of God, and God's words of judgment toward all mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life! He has enabled us to live again and to see the light and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and we have seen the road that lies ahead. At this time, our hearts are completely conquered by Him; we no longer doubt who He is, no longer oppose His work and His word, and we fall down prostrate before Him. We wish for nothing more than to follow the footprints of God for the rest of our lives, and to be made perfect by Him, and to repay His grace, and repay His love for us, and to obey His orchestrations and arrangements, and to cooperate with His work, and to do everything we can to complete what He entrusts to us.

Being conquered by God is like a martial arts contest.

Each of God's words strikes at one of our mortal spots, leaving us wounded and filled with dread. He exposes our notions, our imaginings, and our corrupt disposition. From all that we say and do, down to every one of our thoughts and ideas, our nature essence is revealed in His words, putting us in a state of fear and trembling with nowhere to hide our shame. One by one, He tells us about all of our actions, our aims and intentions, even the corrupt disposition that we ourselves have never discovered, making us feel exposed in all our wretched imperfection and, even more, completely won over. He judges us for opposing Him, chastises us for blaspheming and condemning Him, and makes us feel that, in His eyes, we have not one single redeeming feature, that we are living Satans. Our hopes are dashed; we no longer dare to make any unreasonable demands of Him or to harbor any designs on Him, and even our dreams vanish overnight. This is a fact that none of us can imagine and which none of us can accept. Within the space of a moment, we lose our inward equilibrium and do not know how to continue on the road that lies ahead, or how to continue in our beliefs. It seems as if our faith has gone back to square one, and as if we have never met the Lord Jesus or gotten to know Him. Everything before our eyes fills us with perplexity and makes us vacillate indecisively. We are dismayed, we are disappointed, and deep in our hearts there is irrepressible rage and disgrace. We try to vent, to find a way out, and, what is more, to continue waiting for our Savior Jesus, that we may pour our hearts out to Him. Though there are times when we appear on the outside to be on an even keel, neither haughty nor humble, in our hearts we are afflicted with a sense of loss we have never felt before. Though sometimes we may seem unusually calm on the outside, our minds are roiling with torment like a stormy sea. His judgment and chastisement have stripped us of all our hopes and dreams, putting an end to our extravagant desires and leaving us

unwilling to believe that He is our Savior and capable of saving us. His judgment and chastisement have opened a chasm between us and Him, one so deep that no one is willing to cross it. His judgment and chastisement are the first time that we have suffered such a great setback, such great humiliation in our lives. His judgment and chastisement have caused us truly to appreciate God's honor and intolerance of man's offense, compared to which we are exceedingly base, exceedingly impure. His judgment and chastisement have made us realize for the first time how arrogant and conceited we are, and how man will never be the equal of God, or on a par with God. His judgment and chastisement have made us yearn to live no more in such a corrupt disposition, to rid ourselves of this nature essence as soon as possible, and to cease being loathed by Him and being disgusting to Him. His judgment and chastisement have made us happy to submit and obey His words, no longer rebelling against His orchestrations and arrangements. His judgment and chastisement have once more given us the desire to survive and made us happy to accept Him as our Savior…. We have stepped out of the work of conquest, out of hell, out of the valley of the shadow of death…. Almighty God has gained us, this group of people! He has triumphed over Satan and defeated the multitudes of His enemies!

We are just such an ordinary group of people, possessed of a corrupt satanic disposition, the ones predestined by God before the ages, and the needy ones whom God has lifted from the dunghill. We once rejected and condemned God, but we have now been conquered by Him. From God we have received life, the way of eternal life. Wherever we may be on earth, whatever persecutions and tribulations we endure, we cannot be apart from the salvation of Almighty God. For He is our Creator, and our only redemption!

The love of God extends forth like the water of a spring, and is given to you, and to me, and to others, and to all those who sincerely seek the truth and await the appearance of God.

Just as the sun and moon rise in turn, the work of God never ceases, and is carried out upon you, upon me, upon others, and upon all those who follow the footprints of God and accept His judgment and chastisement.

March 23, 2010

—The Word, Vol. 1. The Appearance and Work of God

Chapter 1 Almighty God Is the One True God Who Created Everything

1. Almighty God Is the One True God Who Rules Over All Things

Relevant Words of God:

Everything of this world swiftly changes with the Almighty's thoughts and beneath His eyes. Things mankind has never heard of suddenly arrive, whereas things that mankind has long possessed unknowingly slip away. No one can fathom the Almighty's whereabouts, much less can anyone sense the transcendence and greatness of the Almighty's life force. He is transcendent in that He can perceive what humans cannot. He is great in that He is the One who is forsaken by mankind and yet saves mankind. He knows the meaning of life and death, and more than that, He knows the laws of existence that mankind, who are created, should follow. He is the foundation of human existence, and He is the Redeemer who resurrects mankind again. He weighs down happy hearts with sorrow and lifts up sorrowful hearts with happiness, all for the sake of His work, and for the sake of His plan.

—The Word, Vol. 1. The Appearance and Work of God. The Sighing of the Almighty

In the vastness of the cosmos and the firmament, countless creatures live and reproduce, follow the cyclical law of life, and adhere to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have perished. And so, mankind cannot help but ask himself: Why do we live? And why do we have to die? Who commands this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of his own fate? … Mankind simply does not know who the Sovereign of the universe and all things is, much less the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None

can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed—yet He is the One who blew the breath into mankind's ancestors and gave life to mankind. He is the One who provides and nourishes mankind, allowing him to exist; and He is the One who has guided mankind up to the present day. Moreover, He and He alone is the One mankind depends on for survival. He holds sovereignty over all things and rules all living beings in the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He brings mankind sunshine and ushers in the night. It was He who laid out the heavens and earth, providing man with the mountains, lakes, and rivers and all of the living things within them. His deeds are omnipresent, His power is omnipresent, His wisdom is omnipresent, and His authority is omnipresent. Each of these laws and rules is the embodiment of His deeds, and each one reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live under His sovereignty. His deeds and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. Nothing apart from Him can command the universe, much less endlessly provide for this mankind. Regardless of whether you are able to recognize God's deeds, and regardless of whether you believe in the existence of God, there is no doubt that your fate is determined by God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they are recognized and comprehended by man. Only He knows man's past, present,

and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Man lives for the management of God, and when his eyes close for the final time, it is for this management that they close as well. Man comes and goes over and over again, back and forth. Without exception, it is all part of God's sovereignty and His design. God's management has never ceased; it is perpetually advancing. He will make mankind aware of His existence, trust in His sovereignty, behold His deeds, and return to His kingdom. This is His plan, and the work that He has been managing for thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay

of man's existence, and God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God, and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His hands.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Before this humanity came into being, the cosmos—all the planets and all the stars in the heavens—already existed. On the macro level, these heavenly bodies have been orbiting regularly, under God's control, for their entire existence, however many years that has been. What planet goes where at what particular time; what planet performs what task, and when; what planet revolves along what orbit, and when it disappears or is replaced—all these things proceed without the slightest error. The positions of the planets and the distances between them all follow strict patterns, all of which can be described by precise data; the paths along which they travel, the speed and patterns of their orbits, the times when they are in various positions—all of these can be quantified precisely and described by special laws. For eons the planets have followed these laws, without the slightest

deviation. No power can change or disrupt their orbits or the patterns they follow. Because the special laws that govern their motion and the precise data that describe them are predestined by the Creator's authority, they obey these laws of their own accord, under the Creator's sovereignty and control. On the macro level, it is not hard for man to discover some patterns, some data, and some strange and unexplainable laws or phenomena. Though humanity does not admit that God exists nor accept the fact that the Creator made and has dominion over everything, and moreover does not recognize the existence of the Creator's authority, human scientists, astronomers, and physicists are nonetheless finding more and more that the existence of all things in the universe, and the principles and patterns that dictate their movements, are all governed and controlled by a vast and invisible dark energy. This fact compels man to confront and acknowledge that there is a Mighty One in the midst of these patterns of movement, orchestrating everything. His power is extraordinary, and though no one can see His true face, He governs and controls everything at every moment. No man or force can reach beyond His sovereignty. Faced with this fact, man must recognize that the laws governing the existence of all things cannot be controlled by humans, cannot be changed by anyone; he must also admit that human beings cannot fully understand these laws, and they are not naturally occurring, but are dictated by a Sovereign. These are all expressions of the authority of God that mankind can perceive on a macro level.

On the micro level, all the mountains, rivers, lakes, seas, and landmasses that man may behold on earth, all the seasons that he experiences, all the things that inhabit the earth, including plants, animals, microorganisms, and humans, are subject to God's sovereignty and control. Under God's sovereignty and control, all things come into being or disappear in accordance with His thoughts; laws arise that govern their

existence, and they grow and multiply in keeping with them. No human being or thing is above these laws.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

When God created all things, He drew boundaries for mountains, plains, deserts, hills, rivers, and lakes. On the earth there are mountains, plains, deserts and hills, as well as various bodies of water. These constitute different types of terrain, do they not? Between them, God drew boundaries. When we speak of drawing boundaries, it means that mountains have their delineations, plains have their own delineations, deserts have certain limits, and hills have a fixed area. There is also a fixed quantity of bodies of water such as rivers and lakes. That is, when God created all things, He divided everything very clearly. … Within all of these different terrains and geographical environments created by God, He is managing everything in a planned and orderly way. So all of these geographical environments still exist and are still performing their functions thousands and even tens of thousands of years after they were created by God. Although there are certain periods when volcanoes erupt, and periods when earthquakes occur, and there are major shifts of the land, God absolutely will not allow any type of terrain to lose its original function. It is only because of this management by God, His rule and control over these laws, that all of this—all of this which is seen and enjoyed by mankind—can survive on the earth in an orderly way. …

……

… aside from establishing boundaries for the various geographical environments, God also drew boundaries and established laws for the various birds and beasts, fish, insects, and all the plants. Because of the differences between various geographical environments and because of the

existence of different geographical environments, different types of birds and beasts, fish, insects, and plants have different environments for survival. The birds and the beasts and the insects live amongst the various plants, the fish live in the water, and the plants grow on the land. … all things created by God—no matter if they are fixed in one place or whether they can breathe through their nostrils—have their own laws for survival. Long before God created these living beings, He had already prepared for them their own homes and their own environments for survival. These living beings had their own fixed environments for survival, their own food and their own fixed homes, and they had their own fixed places suitable for their survival, places with temperatures suitable for their survival. Thus, they would not wander around any which way or undermine mankind's survival or impact people's lives. This is how God manages all things, providing for mankind the best environment for survival. The living beings within all things each have their own life-sustaining food within their own environments for survival. With that food, they are attached to their native environment for survival. In that kind of environment, they continue to survive, multiply, and move forward in accordance with the laws God has established for them. Because of these types of laws, because of God's predestination, all things live in harmony with mankind, and mankind coexists together in interdependence with all things.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

From the moment you come crying into this world, you begin to fulfill your duty. For God's plan and for His ordination, you perform your role and start your life's journey. Whatever your background, and whatever the journey ahead of you, no one can escape the orchestrations and arrangements of the Heaven, and no one is in control of their own destiny, for only He who rules over all things is capable of such work. Since the day

man came into existence, God has ever worked thus, managing the universe, directing the rules of change for all things and the trajectory of their movement. Like all things, man is quietly and unknowingly nourished by the sweetness and rain and dew from God; like all things, man unknowingly lives beneath the orchestration of God's hand. Man's heart and spirit are held in the hand of God, everything of his life is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, whether living or dead, will shift, change, renew, and disappear in accordance with God's thoughts. Such is the way in which God presides over all things.

As the night quietly approaches, man is unaware, for the heart of man cannot perceive how the night approaches, nor whence it comes. As the night quietly slips away, man welcomes the light of day, but as for whence the light has come, and how it has driven away the darkness of the night, man knows even less, and is even less aware. These recurrent alternations of day and night take man from one period into another, from one historical context to the next, while also ensuring that the work of God in every period and His plan for every age are carried out.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

Since the creation of the world, I have begun to predestine and select this group of people—namely, you of today. Your temperament, caliber, appearance, and stature, your family into which you were born, your job, and your marriage—you in your entirety, even including the color of your hair and your skin, and your time of birth—were all arranged by My hands. I arranged by hand even the things you do and the people you meet every single day, not to mention the fact that bringing you into My presence today was actually done by My arrangement. Do not throw yourself into disorder; you should proceed calmly.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 74

The fates of humanity and of the universe are intimately entwined with the Creator's sovereignty, inseparably tied to the Creator's orchestrations; in the end, they are inseparable from the Creator's authority. In the laws of all things, man comes to understand the Creator's orchestrations and His sovereignty; in the rules of survival of all things, he comes to perceive the Creator's governance; in the fates of all things, he comes to infer the ways the Creator exercises His sovereignty and control over them; and in the life cycles of human beings and all things, man truly comes to experience the Creator's orchestrations and arrangements for all things and living beings, to witness how those orchestrations and arrangements supersede all earthly laws, rules, and institutions, all other powers and forces. This being so, humanity is compelled to recognize that the Creator's sovereignty cannot be violated by any created being, that no force can usurp upon or alter the events and things predestined by the Creator. It is under these divine laws and rules that humans and all things live and propagate, generation after generation. Is this not the true embodiment of the Creator's authority?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

God Presides Over the Fate of All Mankind

(A Selected Chapter of God's Word)

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our minds and bodies for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the just cause of mankind, then our souls will feel unworthy of those who were martyred for God's

commission, and much more unworthy of God, who has provided us with everything.

God created this world, He created this mankind and, moreover, He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress are inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs made by God's hands. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will be an unavoidable catastrophe.

Look back to the time when Noah built the ark: Mankind was deeply corrupt, people had strayed from the blessing of God, were no longer cared for by God, and had lost the promises of God. They lived in darkness, without the light of God. Then they became licentious by nature and abandoned themselves to hideous depravity. Such people could no longer receive the promise of God; they were unfit to witness the face of God or to hear the voice of God, for they had abandoned God, had cast aside all that He had bestowed upon them, and had forgotten the teachings of God. Their heart strayed farther and farther from God and, as it did, they became depraved beyond all reason and humanity and became increasingly evil. Then they walked ever closer to death and fell under the wrath and punishment of God. Only Noah worshiped God and shunned evil, and so he was able to hear the voice of God and hear His instructions. He built the ark according to the instructions of God's word, and there assembled all manner

of living creatures. And in this way, once everything had been prepared, God unleashed His destruction upon the world. Only Noah and the seven other members of his family survived the destruction, for Noah worshiped Jehovah and shunned evil.

Now look upon the present age: Such righteous men as Noah, who could worship God and shun evil, have ceased to exist. Yet God is still gracious toward this mankind and still absolves them during this final era. God seeks those who long for Him to appear. He seeks those who are able to hear His words, those who have not forgotten His commission and offer up their hearts and bodies to Him. He seeks those who are as submissive as babes before Him and do not resist Him. If you devote yourself to God, unimpeded by any power or force, then God shall look upon you with favor and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission and to do what God asks of you, then all that you do shall be the most meaningful cause on earth and the most just undertaking of mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Perhaps you are a president, a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings, then you shall always be a failure and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your undertaking is a just one, or accept that you are working for the benefit of mankind. He will say that everything you do is done to use the knowledge and strength of mankind to thrust the protection of God away from man, and that it is done to deny the blessings of God. He will say that

you are leading mankind toward darkness, toward death, and toward the start of a limitless existence in which man has lost God and His blessing.

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack

their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your people to stray from God, then it shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot and, before long, the people shall rise up against God and curse Heaven. And so, unbeknownst to man, the fate of a country shall be ruined. God shall raise up powerful countries to counter those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people to become closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers those countries together to form the world's relatively just camp, while the atheistic countries and those that do not worship the true God become the opponents of the just camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise just authority, allowing sanctions and restrictions to be imposed on those countries that resist Him. Yet despite this, still no more people come forward to worship God, because man has strayed too far from Him, and man has forgotten God for too long. There remain on earth only countries that exercise justice and resist injustice. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party will gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although just forces do exist in this world, rule in which God holds no place in the heart of man is fragile. Without the blessing of God, the political arena shall fall into disarray and become unable to withstand a single blow. For mankind, being without the

blessing of God is like being without the sun. Regardless of how assiduously rulers make contributions to their people, regardless of how many just conferences mankind holds together, none of this shall reverse the tide or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. So, if the head of a country does not worship God, then the fate of this country shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper and shall bring decline and extinction upon those who resist and reject Him.

Recall the scene in the Bible when God wrought destruction upon Sodom and think also of how Lot's wife became a pillar of salt. Think back to how the people of Nineveh repented their sins in sackcloth and ashes and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to the unprecedented pain of their country's annihilation. They had nailed God to the cross—committed a heinous sin—and provoked the disposition of God. They were made to pay for what they did and were made to bear all the consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This was the bitter

consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the exemplar of dictatorial rulership: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During this period, He has been hunted by China's ruling party by every means and subjected to great suffering, with no place to rest His head, unable to find shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God saves each and every member of mankind to the greatest extent possible. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist. I urge the people of all nations, of all countries, and even of all industries to listen to the voice of God, to behold the work of God and to pay attention to the fate of mankind, in order to make God the most holy, the most honorable, the highest, and the only object of worship among mankind, and to allow the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, whom God created first, lived in the Garden of Eden.

The work of God surges onward like a mighty wave. No one can detain Him, and no one can halt His march. Only those who listen carefully

to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and well-deserved punishment.

—The Word, Vol. 1. The Appearance and Work of God

2. Almighty God Is the Returned Lord Jesus

Relevant Words of God:

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, there will be new work to continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man

from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of

judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true

and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw

tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed with the authority, wisdom, and dignity of God; the disposition of God and what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart of God, the exhortations of God, and God's words of judgment toward all mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 4: Beholding the Appearance of God in His Judgment and Chastisement

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit.

Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son

of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the wicked. Does He not do all of this Himself? Is this not the omnipotence of God?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but

to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshes is different, the essence of the fleshes, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's incarnate fleshes share the same essence and the same origin—this is a truth no one can deny.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

3. Salvation Can Only Come Through Belief in Almighty God

Relevant Words of God:

When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by

attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to

be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the will of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the

word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be after God's heart? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be after God's heart, God must personally do the work

of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and returned to God. However, without being made clean or changed by God, he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting

and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God's work in the present incarnation is to express His disposition primarily through chastisement and judgment. Building on this foundation, He brings more truth to man and points out to him more ways of practice, thereby achieving His objective of conquering man and saving him from his own corrupt disposition. This is what lies behind the work of God in the Age of Kingdom.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside

God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; without such cleansing, none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are wicked, unrighteous people. … The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering

yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being incapable of receiving the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I

also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Chapter 2 The Truths of God's Names

1. Why Does God Take Names, and Can One Name Represent the Entirety of God?

Relevant Words of God:

Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's disposition: great, honored, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age?

Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God has and is. If someone asks Me, "Exactly what name do You use?" I will tell them, "God is God!" Is that not the best name for God? Is it not the best encapsulation of God's disposition? This being so, why do you spend so much effort seeking after the name of God? Why should you cudgel your brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet incomplete name? Are you still seeking after God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to

manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—one of His creations—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. "Jehovah" represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped. "Jesus" represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by

which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

2. Why Is God Called by Different Names in Different Ages?

Relevant Words of God:

In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

"Jehovah" is the name that I took during My work in Israel, and it means the God of the Israelites (God's chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. "Jesus" is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the

God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests' robes. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. "Jehovah" represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped. "Jesus" represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me

cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last

days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Some say that the name of God does not change. Why, then, did the name of Jehovah become Jesus? It was prophesied that the Messiah would come, so why then did a man by the name of Jesus come? Why did the name of God change? Was such work not carried out long ago? May God not do newer work today? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot, then, the work of Jesus be succeeded by other work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? None of this is odd; it is just that people are too simple-minded. God will always be God. No matter how His work changes, and regardless of how His name might change, His disposition and wisdom will never change. If you believe that God can only be called by the name of Jesus, then your knowledge is far too limited. Do you dare assert that Jesus will forever be the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty that it is the name of Jesus that concluded the Age of Law and will also conclude the final age? Who can say that the grace of Jesus can bring the age to an end?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

Supposing that the work of God in every age is always the same, and He is always called by the same name, how would man know Him? God must be called Jehovah, and apart from a God called Jehovah, anyone called by any other name is not God. Or else God can only be Jesus, and apart from the name of Jesus He may not be called by any other name; apart from Jesus, Jehovah is not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God who is with man, and He must be called Jesus, for God is with man. To do this is to conform to doctrine, and to confine God to a certain scope. So, in every age, the work that God does, the name by which He is called, and the image that He assumes—the work He does in every stage all the way down to today—these do not follow a single regulation, and are not subject to any limitations whatsoever. He is Jehovah, but He is also Jesus, as well as Messiah, and Almighty God. His work can undergo gradual transformation, with corresponding changes in His name. No single name can fully represent Him, but all the names by which He is called are able to represent Him, and the work that He does in every age represents His disposition.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. … Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new

path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Chapter 3 The Truths About the Three Stages of God's Work

1. What Is the Work of Managing Mankind?

Relevant Words of God:

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the

work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

The management work only came about because of mankind, which means it only arose because of the existence of mankind. There was no management before mankind, or in the beginning, when the heavens and earth and all things were created. If, in all of God's work, there were no practice beneficial to man, which is to say, if God did not make fitting requirements of corrupt mankind (if, in the work done by God, there were no suitable path for man's practice), then this work could not be called God's management. If the entirety of God's work only involved telling corrupt mankind how to go about their practice, and God did not carry out any of His own enterprise, and exhibited not a shred of His omnipotence or wisdom, then no matter how high God's requirements of man, no matter how long God lived among man, man would know nothing of God's disposition; if that were the case, then work of this kind would be even less

worthy of being called God's management. Simply put, the work of God's management is the work done by God, and all the work carried out under the guidance of God by those who have been gained by God. Such work can be summarized as management. In other words, God's work among man, as well as the cooperation with Him of all those who follow Him are collectively called management. Here, the work of God is called visions, and the cooperation of man is called practice. The higher God's work (that is, the higher the visions), the more God's disposition is made plain to man, the more it is at odds with the notions of man, and the higher the practice and cooperation of man become. The higher the requirements of man, the more God's work is at odds with the notions of man, as a result of which the trials of man, and the standards that he is required to meet, also become higher. At the conclusion of this work, all visions will have been made complete, and that which man is required to put into practice will have reached the acme of perfection. This will also be the time when each is classed according to kind, for that which man is required to know will have been shown to man. So, when the visions reach their apogee, the work will accordingly approach its end, and man's practice will have also reached its zenith. The practice of man is based on the work of God, and the management of God is only fully expressed thanks to the practice and cooperation of man. Man is the showpiece of God's work, and the object of the work of all of God's management, and also the product of God's entire management. If God worked alone, without the cooperation of man, then there would be nothing that could serve as the crystallization of His entire work, and then there would not be the slightest significance to God's management. Besides God's work, only by God choosing fitting objects to express His work and prove its omnipotence and wisdom can God achieve the aim of His management, and achieve the aim of using all of this work to

completely defeat Satan. Therefore, man is an indispensable part of the work of God's management, and man is the only one that can make God's management bear fruit and achieve its ultimate aim; apart from man, no other life form can undertake such a role. If man is to become the true crystallization of God's management work, then the disobedience of corrupt mankind must be entirely dispelled. This requires that man be given practice suitable for different times, and that God carry out the corresponding work among man. Only in this way will there ultimately be gained a group of people who are the crystallization of God's management work. God's work among man cannot bear testimony to God Himself merely through the work of God alone; to be achieved, such testimony also requires living human beings that are suitable for His work. God will first work upon these people, through whom His work will then be expressed, and thus such testimony of His will be borne among the creatures, and in this, God will have achieved the aim of His work. God does not work alone to defeat Satan because He cannot bear direct testimony to Himself among all creatures. If He were to do so, it would be impossible to utterly convince man, so God must work on man in order to conquer him, and only then will He be able to gain testimony among all creatures. If it were just God who worked, without the cooperation of man, or if man were not required to cooperate, then man would never be able to know God's disposition, and would forever be unaware of God's will; God's work could then not be called the work of God's management. If only man himself were to strive, and seek, and work hard, without understanding the work of God, then man would be playing pranks. Without the work of the Holy Spirit, that which man does is of Satan, he is rebellious and an evildoer; Satan is exhibited in all that is done by corrupt mankind, and there is nothing that is compatible with God, and all man does is the manifestation of Satan. Nothing in all that

has been spoken of is exclusive of visions and practice. Upon the foundation of visions, man finds practice and the path of obedience, so that he may put aside his notions and gain those things that he has not possessed in the past. God requires that man cooperate with Him, that man completely submit to His requirements, and man asks to behold the work done by God Himself, to experience the almighty power of God, and to know God's disposition. These, in summary, are the management of God. God's union with man is the management, and it is the greatest management.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been corrupted by Satan, they no longer see Satan as their father; they recognize

the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know what is ugly and how it contrasts with that which is holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. This is because they are a group of people who have truly been gained by God. This is the significance of God's work of managing mankind.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

2. The Aim of the Three Stages of God's Work

Relevant Words of God:

My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's domain. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Ruler of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Ruler of all things and Satan is merely one of the beings that I created and that later turned against Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and comprehend My will, and know that I am the truth.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His will toward man does not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the end of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the domain of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Today we will first summarize God's thoughts, ideas, and His each and every move since He created mankind. We will take a look at what work He has carried out, from creating the world to the official start of the Age of Grace. We can then discover which of God's thoughts and ideas are unknown to man, and from there we can clarify the order of God's management plan, and thoroughly understand the context in which God created His management work, its source and development process, and also thoroughly understand what results He wants from His management work—that is, the core and the purpose of His management work. To understand these things we need to go back to a distant, still and silent time when there were no humans …

When God arose from His bed, the first thought that He had was this: to create a living person—a real, living human—someone to live with and be His constant companion; this person could listen to Him, and He could confide in and speak with him. Then, for the first time, God scooped up a handful of dirt and used it to create the very first living person according to the image that He had imagined in His mind, and then He gave this living creature a name—Adam. Once God had this living and breathing person, how did He feel? For the first time, He felt the joy of having a loved one, a companion. He also felt for the first time the responsibility of being a father and the concern that comes along with it. This living and breathing person brought God happiness and joy; He felt comforted for the first time. This was the first thing God had ever done that was not accomplished with His thoughts or even words, but was done with His own hands. When this kind of being—a living and breathing person—stood in front of God, made of flesh and blood, with body and form, and able to speak with God, He experienced a kind of joy He had never felt before. God truly felt His responsibility, and this living being not only tugged at His heart but warmed and moved His heart with every little move he made. When this living being stood in front of God, it was the first time He had the thought to gain more of such people. This was the series of events that began with this first thought that God had. For God, all of these events were occurring for the first time, but in these first events, no matter what He felt at the time—joy, responsibility, concern—there was no one for Him to share it with. Starting from that moment, God truly felt a loneliness and a sadness that He had never experienced before. He felt that man could not accept or comprehend His love and concern, or His intentions for man, so He still felt sorrow and pain in His heart. Although He had done these things for man, man was not aware of it and did not understand. Aside from happiness, the joy and

comfort man brought to Him quickly brought with it His first feelings of sorrow and loneliness. These were God's thoughts and feelings at that time. While God was doing all these things, in His heart He went from joy to sorrow and from sorrow to pain, and these feelings were mixed with anxiety. All He wanted to do was to make haste to let this person, this mankind know what was in His heart and understand His intentions sooner. Then, they could become His followers and share His thoughts and align with His will. They would no longer merely listen to God speak and remain speechless; they would no longer be unaware of how to join God in His work; above all, they would no longer be people indifferent to God's requirements. These first things that God did are very meaningful and hold great value for His management plan and for human beings today.

After creating all things and mankind, God did not rest. He was restless and eager to carry out His management, and to gain the people He so loved among mankind.

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… God considers this instance of His management of mankind, of His salvation of mankind, as more important than anything else. He does these things not only with His mind, not only with His words, and certainly not with a casual attitude—He does all of these things with a plan, with a goal, with standards, and with His will. It is clear that this work to save mankind holds great significance for both God and man. No matter how difficult the work is, no matter how great the obstacles are, no matter how weak humans are, or how deep mankind's rebelliousness is, none of this is difficult for God. God keeps Himself busy, expending His painstaking effort and managing the work He Himself wants to carry out. He is also arranging everything and exercising His sovereignty over all those people on whom

He will work and all the work He wants to complete—none of this has ever been done before. This is the first time God has used these methods and paid such a great price for this major project of managing and saving mankind. While God is carrying out this work, little by little He is expressing and releasing to mankind, without reservation, His painstaking effort, what He has and is, His wisdom and almightiness, and every aspect of His disposition. He releases and expresses these things as He has never done before. So, in the entire universe, aside from the people who God aims to manage and save, there have never been any creatures so close to God, that have had such an intimate relationship with Him. In His heart, mankind, which He wants to manage and save, is most important; He values this mankind above all else; even though He has paid a great price for them, and even though He is continually hurt and disobeyed by them, He never gives up on them and continues tirelessly in His work, with no complaints or regrets. This is because He knows that sooner or later, people will awaken to His call and be moved by His words, recognize that He is the Lord of creation, and return to His side …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of His actions does not change. His purpose is to work God's words into man, as well as God's requirements and will for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to obey God's sovereignty and arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to

Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, interference, and attacks —until, thanks to God's words, their knowledge and obedience of God, and their faith in God and fear of Him, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the domain of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, obedience, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and obedience to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the

firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been corrupted by Satan, they no longer see Satan as their father; they recognize the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know what is ugly and how it contrasts with that which is holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. This is because they are a group of people who have truly been gained by God. This is the significance of God's work of managing mankind.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all creation. Humanity lost their God-fearing heart as well as the function incumbent upon God's creatures after being corrupted by Satan,

thereby becoming an enemy disobedient to God. Humanity then lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and became all the more unable to win their fearful reverence. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the

earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and disobedience upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work

of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

After having carried out His six thousand years of work through the present day, God has already revealed many of His acts, the primary purpose of which has been to defeat Satan and bring salvation to all of humanity. He is using this opportunity to allow everything in heaven, everything upon the earth, everything within the seas, and every last object of God's creation on earth to see His almightiness and to witness all of His acts. He is seizing the opportunity provided by His defeat of Satan to reveal all of His deeds to humans, and to enable them to praise Him and exalt His wisdom in defeating Satan. Everything on earth, in heaven, and within the seas brings God glory, praises His almightiness, praises every one of His deeds, and shouts His holy name. This is proof of His defeat of Satan; it is proof of His vanquishing of Satan. More importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously, and extols Him as the great victorious King. His purpose is not merely to defeat Satan, which is why His work has continued for six thousand years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and all of His glory. He will obtain glory, and all the multitude of angels will see all His glory. The messengers in heaven, the humans upon earth, and all objects of creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all witness His glory, and He will return triumphantly after utterly defeating Satan, and allow humanity to praise Him, thus achieving a double victory in His work. In the end, all of humanity will be conquered by Him, and He

will wipe out anyone who resists or rebels; in other words, He will wipe out all those who belong to Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

All people need to understand the aims of My work on earth, that is, what I ultimately wish to gain, and what level I must achieve in this work before it can be complete. If, after walking with Me to this day, people do not understand what My work is all about, then have they not walked with Me in vain? If people follow Me, they should know My will. I have been working on earth for thousands of years, and to this day, I continue to carry out My work thus. Although My work contains many projects, its purpose remains unchanged; though I am filled with judgment and chastisement toward man, for example, what I do is still for the sake of saving him, and for the sake of better spreading My gospel and further expanding My work among all the Gentile nations once man has been made complete. So today, at a time when many people have long since sunk deep into dismay, I still continue with My work, I continue the work I must do to judge and chastise man. Despite the fact that man is fed up with what I say, and he has no desire to concern himself with My work, I am still carrying out My duty, for the purpose of My work remains unchanged, and My original plan will not be broken. The function of My judgment is to enable man to better obey Me, and the function of My chastisement is to allow man to more effectively be changed. Though what I do is for the sake of My management, I have never done anything that was without benefit to man, for I wish to make all the nations beyond Israel as obedient as the Israelites, to make them into real human beings, that I might have a foothold in the lands outside Israel. This is My management; it is the work I am accomplishing among the Gentile nations. Even now, many people still do

not understand My management, because they have no interest in such things, and care only for their own futures and destinations. No matter what I say, they remain indifferent to the work that I do, instead focusing exclusively on their destinations of tomorrow. If things go on in this way, how can My work expand? How can My gospel be spread throughout the world? Know that when My work spreads, I will scatter you, and smite you just as Jehovah smote each of the tribes of Israel. All this will be done so that My gospel may spread across the earth, so that it may reach the Gentile nations, so that My name may be magnified by adults and children alike, and My holy name exalted in the mouths of people from all tribes and nations. It is so that, in this final era, My name may be magnified among the Gentile nations, so that My deeds may be seen by the Gentiles and they will call Me the Almighty on account of My deeds, and so that My words may soon come to pass. I will make all people know that I am not only the God of the Israelites, but also the God of all the nations of the Gentiles, even those that I have cursed. I will let all people see that I am the God of all creation. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

3. The Purpose and Significance of Each of the Three Stages of God's Work

Relevant Words of God:

The work that Jehovah did upon the Israelites established among humanity God's earthly place of origin, which was also the sacred place where He was present. He confined His work to the people of Israel. At first, He did not work outside of Israel, but instead, He chose people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; this place became the base of His work on earth. The Israelites, who were the descendants of Noah and also the descendants of Adam, were the human foundation of Jehovah's work on earth.

At this time, the significance, purpose, and steps of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of God Jehovah was, or His will for man, much less how they should revere the Lord of all creation. As for whether there were rules and laws to be obeyed,[a] or whether there was a duty that created beings should perform for the Creator, Adam's descendants knew nothing of these things. All they knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had

only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to revere Jehovah; they did not know that Jehovah was the One they should worship on bended knees. So how could they be called His creatures? If this were so, would not the words, "Jehovah is the Lord of all creation" and "He created man in order that man might manifest Him, glorify Him, and represent Him" have been spoken in vain? How could people who had no reverence for Jehovah become a testimony to His glory? How could they become manifestations of His glory? Would not Jehovah's words "I created man in My image" then become a weapon in the hands of Satan, the evil one? Would these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, thereby showing humanity that Jehovah was not only able to blow breath into man, so that he might have life from Him and rise up from the dust into a created human being, but that He could also incinerate mankind, and curse mankind, and use His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among humanity according to the hours of the day and of the night. The work He did was only so that His creatures might

know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but He first did His work in Israel so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to revere Jehovah and hold Him to be great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed him on the earth, and simply dusted off His hands and left, rather than remaining among mankind to give them guidance for a period of time, then all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover would have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst—all of this was in order to realize His desire, and to achieve His plan. The work He did in Israel was meant only to execute the plan He had made before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were done both for the sake of His management, His work, and His glory, and were done in order to deepen the meaning of His

creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught humanity to understand how to revere Jehovah, the Lord of all creation, how to conduct their lives, and how to go on living, and most of all, how to act as a witness for Jehovah, render Him obedience, and give Him reverence, even praising Him with music as did David and his priests.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to revere Him. In the beginning, man was not of a mind to revere Him, or to fear Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and revere Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having

created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete. He undertook this work after creating mankind and continued it until the era of Jacob, at which time He made the twelve sons of Jacob into the twelve tribes of Israel. From that time onward, all the people of Israel became the human race that was officially led by Him on earth, and Israel became the particular location on earth where He did His work. Jehovah made these people the first group of people on whom He officially did His work on earth, and He made the entire land of Israel the point of origin for His work, using them as the beginning of even greater work, so that all people born from Him on earth would know how to revere Him and how to live on earth. And so, the deeds of the Israelites became an example to be followed by the people of Gentile nations, and that which was said among the people of Israel became words to be listened to by the people of Gentile nations. For they were the first to receive the laws and commandments of Jehovah, and so too were they the first to know how to revere the ways of Jehovah. They were the ancestors of the human race who knew the ways of Jehovah, as well as the representatives of the human race chosen by Jehovah.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites and bore no relation to the Egyptians; they were meant to restrain the Israelites, and He used the commandments to make demands of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth—these were the principles by which they were judged

sinful or righteous. Among them, there were some who were struck by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were struck by Jehovah's fire. Those who did not show respect to their parents were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have and to instruct them from His own mouth because, after being created, man had nothing that he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them

surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He brought to humanity abundant grace and blessings, and all the things that people could possibly enjoy, He gave to them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. At the time, the abundance of things to enjoy that people were faced with—the sense of peace and security within their hearts, the feeling of reassurance within their spirits, and their dependence on Jesus the Savior—was all down to the age in which they lived. In the Age of Grace, man had already been corrupted by Satan, and so to achieve the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds

of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a loving mother treats the infant at her bosom. He did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, "Forgive others seventy times seven times." Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Though Jesus in His incarnation was utterly without emotion, He always comforted His disciples, provided for them, helped them, and supported them. However much work He did, or however much suffering He endured, He never made excessive demands of people, but was always patient and forbearing of their sins, such that the people of the Age of Grace affectionately called Him "the lovable Savior Jesus." To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people's transgressions, and His treatment of them was never based on their transgressions. Because that was a different age, He often bestowed plentiful food upon people so that they could eat their fill. He treated all His followers with grace, healing the sick, driving out demons, raising the dead. In order that people might believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently and carried out His work of redemption among them. Even before He was nailed to the cross, Jesus had already taken upon Himself the sins of humanity and become a sin offering for mankind. Even before being crucified, He had opened the way to the cross in order to redeem mankind. Ultimately, He was nailed to the cross, sacrificing Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Without Jesus' redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing

mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan's hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer of sin,

you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

God's work in the present incarnation is to express His disposition primarily through chastisement and judgment. Building on this foundation, He brings more truth to man and points out to him more ways of practice,

thereby achieving His objective of conquering man and saving him from his own corrupt disposition. This is what lies behind the work of God in the Age of Kingdom.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the

shining of the light, so that all that he does may be in accord with the will of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God

has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him. This is "the Word appearing in the flesh"; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very essence of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh." This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man's final destination, those who will be saved, those who will be destroyed, and so on—all of this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in

the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The pace of God's work is accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate during the last days, and His ministry that is to be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in

God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their

nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes

they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Footnotes:

a. The original text does not contain the phrase "to be obeyed."

4. The Relationship Between Each of the Three Stages of God's Work

Relevant Words of God:

From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The work carried out in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages, interconnecting, form one entity, and all are the work of one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law was the work of commencement; and that done in the Age of Grace was the work of redemption. As for the visions of the work in this entire six-thousand-year management plan, no one is able to gain insight or understanding, and these visions remain riddles. In the last days, only the work of the word is carried out in order to usher in the Age of Kingdom, but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, and they do not represent the Age of Grace or the Age of Law. It is just that, during the last days, all

the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery. …

The work in the last days is the final stage of the three. It is the work of another new age and does not represent the entirety of the work of management. The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition, saying, "God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man's sins. Man would know only that He is holy and innocent, and that for man's sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God's disposition. As for which aspects of God's disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all

three stages have been integrated into one whole can they reveal the entirety of God's disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of

this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed

in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should

know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as do the requirements of man to bear testimony. The more man is capable of truly cooperating with God, the more God gains glory. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire

management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

5. Why Is It Said That Knowing the Three Stages of God's Work Is the Path to Knowing God?

Knowing the Three Stages of God's Work Is the Path to Knowing God

(A Selected Chapter of God's Word)

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor

would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As created beings, you should recognize that man was created by God, and you should recognize the source of mankind's corruption, and, moreover, the process of man's salvation. If you only know how to act according to doctrine in an attempt to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a created being. You should not be satisfied with just understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the whole world, the greatest mystery among all mankind, and they are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest

of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and what man should know as secondary, is this not penny-wise and pound-foolish of him? That which you must know, you must know; that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and that He is a God above whom there is none…, if you can only say these irrelevant and superficial words while being utterly incapable of speaking words which are of crucial importance and which have essence; if you have nothing to say about knowing God or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that must be understood. When you are clear about the visions and truth of the different aspects of God's work, and in your heart you come to know the work of God, and regardless of what God does—whether it be righteous judgment or refinement of man—you possess the greatest vision as your foundation, and you possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His intentions toward man do not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the

outcome of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the power of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the intentions of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God. You should not only seek after easy ways of practice or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice and knowledge that is based on visions. Only then will you be someone who comprehensively pursues the truth.

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in which He saves mankind, and of His intentions for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are

people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent

in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to "confirm" the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are spurned by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world's "academia"; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God's work. These people do not have any sense worth mentioning! In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit's work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do

they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old? Today, you should understand why you must know the importance of the three stages of God's work. The words I say are of benefit to you, and are not just empty talk. If you simply read them as if admiring flowers whilst galloping past on horseback, will not all My hard work be for naught? Each of you should know your own nature. Most of you are skilled at argument; the answers to theoretical questions roll off your tongue, but you have nothing to say to questions involving essence. Even today, you still indulge in frivolous conversation, incapable of changing your old dispositions, and most of you have no intention of changing the way in which you pursue in order to achieve higher truth, but instead only live your lives half-heartedly. How are such people capable of following God to the very end? Even if you do make it to the end of the path, what benefit will it be to you? It is better to change your ideas before it is too late, either truly pursuing, or else withdrawing early. As time goes on you will become a freeloading parasite —are you willing to play such a low and ignoble role?

The three stages of work are a record of the entire work of God; they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, furthermore, you must not omit any stage. This is the minimum that must be achieved by

those who seek to know God. Man himself cannot fabricate a true knowledge of God. This is not something that man himself can imagine, nor is it the consequence of the Holy Spirit's special favor granted to a single person. Rather, it is a knowledge that comes after man has experienced the work of God, and it is a knowledge of God that only comes after having experienced the facts of God's work. Such a knowledge cannot be gotten readily, and nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and several means by which God's disposition is expressed. This is what is most difficult for man to identify, and it is this that is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not involve the separation of the ages, or changes in God's work, much less the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man; it is at odds with reality, and it is not the truth. It may be very plentiful and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who

has blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and though your words are so clever that you can argue black into being white and white into being black, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to find the right words to describe the supreme grace of God—this is what every loser comes to realize. Even though there are many masters of language who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God, people who though possessing only a limited vocabulary, have rich experience to draw upon. Thus it can be seen that knowledge of God lies in accuracy and practicality, and not in the clever use of words or a rich vocabulary, and that man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to

what degree one must attain in order to know God. This is what is so confounding to mankind, and it is quite simply the biggest riddle faced by mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all created beings? Would any created being among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category

of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, it is not easy to understand God's intentions, and, furthermore, the path that man walks upon will become increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must deepen, and you must come to know the entirety of His intentions and the essence of His wise work within the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by

only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in

these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and never old, God is constantly expressing aspects of His disposition that have never before been expressed to man, and is always revealing to man His new work and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice, and it is difficult for man to accept work, or ways of practice, that are at odds with, or higher

than, them. But the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of God. These people have become experts precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God's work, and, furthermore, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if something corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden they simply do not need to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help in knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, they must be of benefit to you; since these three stages of work are at the heart of God's entire management, they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the

Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. "Notions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from

entering into the new work, then such knowledge is also a notion. If man is able to take the correct approach to such knowledge and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to get rid of your notions and old dispositions so that you may submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and see that it is work done by one God, then you will have an incomparably sturdy foundation. The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing various religions and denominations is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—because of this, they cannot tell whether this stage of work is, like the last two stages

of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life entry of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his temperament, throwing caution to the wind and letting his imagination run free; there are no facts to verify his imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man

believes in his own imagined God in his mind, and does not seek the realistic God. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen God's practical work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to

the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and it is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the notions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their notions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or

witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all created beings will return under the dominion of the Creator, all created beings will worship the one true God, and all evil religions will come to nothing, never to appear again.

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. The three stages of God's work are referred to in order to bring all created beings, and all people of every religion and denomination, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all surrender to the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people

within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all created beings beneath the heavens—this is a universally acknowledged fact. A religious head is merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all created beings must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried

out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely be capable of bringing it to an end. Therefore, if one is unable to bring the age to an end and is merely able to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely enemies and not God. All evil religions are incompatible with God, and since they are incompatible with God, they are enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether it is His work in Israel or in China, regardless of whether the work is carried out by the Spirit or by the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—this is the greatest of all visions. As a created being, if you wish to fulfill the duty of a created being and understand the intentions of God, you must understand the work of God, you must understand God's intentions for created beings, you must understand His plan of management, and you must understand all the significance of the work He does. Those who do not understand this are not qualified created beings! As a created being, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of

mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all created beings? God personally leads man, but man does not understand the work of God. You are a created being, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's intentions and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God. They will be able to put the

truth into practice, and possess humanity and sense. They will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, the group which possesses the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few—it depends on your will and on your pursuit.

—The Word, Vol. 1. The Appearance and Work of God

Chapter 4 The Truths of God's Work of the Last Days

1. The Significance of God's Work of Words

Relevant Words of God:

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words.

These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience. In the Age of Word, man has been exceptionally blessed. He suffers no physical pain and simply enjoys the bountiful supply of the words of God; without needing to go blindly seeking or journeying forth blindly, from amid his ease, he sees the appearance of God, hears Him speak with His own mouth, receives that which He supplies, and watches Him personally doing His work. These are things that the people of ages past were unable to enjoy, and they are blessings that they could never receive.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

At the time, Jesus did much work that was incomprehensible to His disciples and said much that people did not understand. This is because, at the time, He did not give any explanation. Thus, several years after He departed, Matthew created a genealogy for Jesus, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion. And so, once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be

done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the end of God's work, the time of the work's conclusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and essence of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to understand thoroughly. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without doing the concluding work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, His words also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross, He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the current stage. This current stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was

incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still they believe it to be correct, and do not know that they are wrong. The final stage will bring God's work to a complete end and will provide its conclusion. All will come to understand and know of God's management plan. The notions within man, his intentions, his erroneous and absurd understanding, his notions about the work of Jehovah and Jesus, his views about the Gentiles, and his other deviations and errors will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

In this final stage of work, results are achieved through the agency of the word. Through the word, man comes to understand many mysteries and the work that God has done through generations past; through the word, man is enlightened by the Holy Spirit; through the word, man comes to understand the mysteries never before unraveled by past generations, as well as the work of prophets and apostles of times past, and the principles by which they worked; through the word, man also comes to understand the disposition of God Himself, as well as the rebelliousness and resistance of man, and he comes to know his own essence. Through these steps of work and through all the words spoken, man comes to know the work of the Spirit, the work God's incarnate flesh does, and even more, His entire disposition. Your knowledge of God's work of management over six thousand years was also gained through the word. Was not the knowledge of your former notions and your success in putting them aside also attained through the word? In the previous stage, Jesus worked signs and wonders, but there are no signs and wonders in this stage. Was not your

understanding of why God does not reveal signs and wonders also achieved through the word? Therefore, the words spoken in this stage surpass the work done by the apostles and prophets of generations past. Even the prophecies told by the prophets could not have achieved this result.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work —the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man, the exposure of man's nature, essence, and his corrupt disposition, and the elimination of religious notions, feudal thinking, and outdated thinking; the knowledge and culture of man must be cleansed through being exposed by

God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect —He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

During the last days, when God becomes flesh, He principally uses the word to accomplish all and make all clear. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and

supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. Most of God's work during all this time has been provision, revelation, and dealing to man. He does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the real God Himself of the flesh does not act; He only speaks. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His reality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive—which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs; and even more so, it is an undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Though My words may be stern, they are all said for man's salvation, as I am only speaking words and not punishing man's flesh. These words cause man to live in the light, to know that the light exists, to know that the light is precious, and, even more so, to know how beneficial these words are to them, as well as to know that God is salvation. Though I have uttered

many words of chastisement and judgment, what they represent has not been done unto you in deed. I have come to do My work and to speak My words, and though My words may be strict, they are spoken in judgment of your corruption and your rebelliousness. The purpose of My doing this remains to save man from Satan's domain; I am using My words to save man. My purpose is not to harm man with My words. My words are stern in order to achieve results in My work. Only through such work can man come to know themselves and break away from their rebellious disposition. The greatest significance of the work of words is allowing people to put the truth into practice after having understood it, to achieve changes in their disposition, and to gain knowledge of themselves and of the work of God. Only doing the work by way of speaking words can make possible the communication between God and man, and only words can explain the truth. Working in this way is the best means of conquering man; apart from the utterance of words, no other method is capable of giving people a clearer understanding of the truth and the work of God. Thus, in His final stage of work, God speaks to man in order to unlock for them all the truths and mysteries that they do not yet understand, allowing them to gain from God the true way and the life, thereby meeting His will.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

In this age, and among you, God shall accomplish the following fact: that every person shall live out the words of God, shall be able to put truth into practice, and shall love God earnestly; that all people shall use the words of God as a foundation and as their reality, and shall have hearts that revere God; and that, through practicing the words of God, man shall then wield kingly power together with God. This is the work to be achieved by God. Can you go without reading the words of God? Today, there are many

who feel that they cannot go even a day or two without reading His words. They have to read His words every day, and if time does not permit, listening to them will suffice. This is the feeling that the Holy Spirit gives people, and it is the way He begins to move them. That is, He governs people through words, so that they can enter into the reality of the words of God. If, after just one day without eating and drinking the words of God, you feel darkness and thirst, and cannot stand it, this shows that you have been moved by the Holy Spirit, and that He has not turned away from you. You are, then, one who is in this stream. However, if after a day or two without eating and drinking the words of God, you don't feel a thing, if you have no thirst, and are not at all moved, this shows that the Holy Spirit has turned away from you. This means, then, that there is something wrong with the state within you; you have not entered into the Age of Word, and you are one of those who have fallen behind. God uses words to govern people; you feel good if you eat and drink the words of God, and if you do not, you have no path to follow. The words of God become people's food, and the force that drives them. The Bible says that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." Today, God will bring this work to completion, and He shall accomplish this fact in you. How is it that in the past, people could go many days without reading the words of God and yet be able to eat and work as usual, but this is not the case today? In this age, God chiefly uses words to govern all. Through the words of God, man is judged and perfected, then finally taken into the kingdom. Only the words of God can supply the life of man, and only the words of God can give man light and a path for practice, particularly in the Age of Kingdom. As long as you do not stray from the reality of God's words, eating and drinking His words each day, God will be able to make you perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

2. The Significance of God's Work of Conquest

Relevant Words of God:

Mankind, so profoundly corrupted by Satan, knows not that there is a God, and has stopped worshiping God. In the beginning, when Adam and Eve were created, Jehovah's glory and testimony were ever present. But after being corrupted, man lost the glory and the testimony, for everyone rebelled against God and ceased to revere Him altogether. Today's work of conquest is to recover all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created; this is the work to be done during this stage. How, exactly, is mankind to be conquered? By using the work of words of this stage to fully convince man; by using disclosure, judgment, chastisement, and merciless curse to persuade him utterly; by disclosing man's rebelliousness and judging his resistance so he may know the unrighteousness and filth of mankind, and thus use these things as a foil to God's righteous disposition. It is chiefly through these words that man is conquered and fully convinced. Words are the means to the ultimate conquering of mankind, and all who accept God's conquest must accept the smiting and judgment of His words. The process of speaking today is precisely the process of conquering. And just how should people cooperate? By knowing how to eat and drink these words, and achieving an understanding of them. As to how people are conquered, this is not something they can do by themselves. All you can do is, through eating and drinking these words, to come to know your corruption and filth, your rebelliousness and your unrighteousness, and fall down before God. If, after grasping God's will, you are able to put it into practice, and if you have visions and are able to completely submit to these words, and not make any choices by yourself, then you will have been conquered—and it

will have been as a result of these words. Why did mankind lose the testimony? Because no one has faith in God, because God has no place in people's hearts. The conquest of mankind is the restoration of the faith of mankind. People always want to run headlong into the mundane world, they harbor too many hopes, want too much for their future, and have too many extravagant demands. They are always thinking of the flesh, planning for the flesh, and have no interest in seeking the way of belief in God. Their hearts have been snatched away by Satan, they have lost their reverence for God, and they are fixated on Satan. But man was created by God. Thus, man has lost the testimony, meaning he has lost the glory of God. The purpose of conquering mankind is to reclaim the glory of man's reverence for God.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Today's work of conquest is intended to make it obvious what man's end will be. Why is it said that today's chastisement and judgment are judgment before the great white throne of the last days? Do you not see this? Why is the work of conquest the final stage? Is it not precisely to make manifest what kind of ending each class of man will meet? Is it not to allow everyone, in the course of the work of conquest of chastisement and judgment, to show their true colors and then afterward to be classified according to their kind? Rather than saying this is conquering mankind, it might be better to say that this is showing what kind of ending there will be for each class of person. This is about judging people's sins and then revealing the various classes of person, thereby deciding whether they are evil or righteous. After the work of conquest, then comes the work of rewarding good and punishing evil. People who obey completely—meaning the thoroughly conquered—will be placed in the next step of spreading

God's work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus will man be classified according to kind, the evildoers grouped with evil, to be without the light of the sun ever again, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things; man's end has been clearly shown to his eyes, and all things will be classified according to kind. How, then, can people escape the anguish of each being classed according to kind? The end of every kind of person is revealed when the end is near for all things, and this is done during the work of conquering the entire universe (including all the work of conquest, starting with the current work). The revelation of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the work of conquest of the last days. … The final stage of conquest is meant to save people, and also to reveal their endings. It is to disclose people's degeneration through judgment, thereby causing them to repent, to rise up, and to pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they are beyond salvation, and will be devoured by Satan. Such is the significance of God's conquest: to save people, and also to show their endings. Good endings, bad endings—they are all revealed by the work of conquest. Whether people will be saved or cursed is all revealed during the work of conquest.

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done

among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also be subjected to the work of conquest. This means every person in creation will be classified according to kind, submitting before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all heaven and earth has reached its conclusion. How could man escape the final days of human existence?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

The intended effect of the work of conquest is, above all, for man's flesh to no longer rebel; that is, for man's mind to gain a new knowledge of God, for man's heart to thoroughly obey God, and for man to aspire to be for God. People do not count as having been conquered when their temperament or flesh changes; when man's thinking, man's consciousness, and man's sense change, which is to say, when your whole mental attitude changes—that will be when you have been conquered by God. When you have resolved to obey and have adopted a new mentality, when you no longer bring any of your own notions or intentions to God's words and work, and when your brain can think normally—which is to say, when you can exert yourself for God with all your heart—then you are the type of person who is fully conquered. In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their

mental attitude, and indeed their old nature, have not been dealt with in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His will. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's will, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's will. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's will; he only came to know this in the end, in his old age. What does this say about those blind people who have not

experienced the slightest bit of being dealt with or of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and human ideas have been dealt with. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's will. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to

let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to eradicate the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of obedience, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become increasingly on-target, increasingly able to fulfill God's will. If you can change your life, your knowledge of human life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the effect when God conquers people, it is the change that occurs in people.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the

work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and defy God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's disobedience not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without

saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I have you act as a model and a specimen. Rebelliousness, opposition, impurity, unrighteousness—all are found in these people, and in them is represented all the rebelliousness of mankind. They are really something. Thus, they are held up as the epitome of conquest, and once they have been conquered they will naturally become specimens and models for others.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

Man cares about nothing more than the future end, the final destination, and whether or not there is something good to hope for. If man were given a beautiful hope during the work of conquest, and if, prior to the conquest of man, he were given a proper destination to pursue, then not only would the conquest of man not achieve its effect, but the effect of the work of conquest would also be influenced. That is to say, the work of conquest achieves its effect by taking away the fate and prospects of man and judging and chastising the rebellious disposition of man. It is not achieved by doing a deal with man, that is, by giving man blessings and grace, but rather by revealing man's loyalty by stripping him of his "freedom" and eradicating his prospects. This is the essence of the work of conquest. If man were given a beautiful hope at the very beginning, and the work of chastisement and judgment were done after, then man would accept this chastisement and judgment on the basis that he had prospects, and in the end, the unconditional obedience and worship of the Creator by all His creatures would not be achieved; there would only be blind, ignorant obedience, or else man would blindly make demands of God, and it would

be impossible to fully conquer man's heart. Consequently, it would be impossible for such work of conquest to gain man, or, moreover, to bear testimony to God. Such creatures would be unable to perform their duty and would only strike bargains with God; this would not be conquest, but mercy and blessing. The biggest problem with man is that he thinks of nothing but his fate and prospects and idolizes these things. Man pursues God for the sake of his fate and prospects; he does not worship God because of his love for Him. And so, in the conquest of man, man's selfishness, greed and the things that most obstruct his worship of God must all be dealt with and thereby eliminated. In doing so, the effects of man's conquest will be achieved. As a result, in the first stages of the conquest of man it is necessary to purge the wild ambitions and most fatal weaknesses of man, and, through this, to reveal man's love of God and change his knowledge of human life, his view of God, and the meaning of his existence. In this way, man's love of God is cleansed, which is to say, man's heart is conquered. But in God's attitude toward all creatures, God does not conquer only for the sake of conquering; rather, He conquers in order to gain man, for the sake of His own glory, and in order to recover the earliest, original likeness of man. Were He to conquer only for the sake of conquering, then the significance of the work of conquest would be lost. That is to say that if, after conquering man, God washed His hands of man and paid no heed to man's life or death, then this would not be the management of mankind, nor would man's conquest be for the sake of his salvation. Only the gaining of man following his conquest, and his ultimate arrival at a wonderful destination, is at the heart of all the work of salvation, and only this can achieve the aim of man's salvation. In other words, only man's arrival at the beautiful destination and his entry into rest are the prospects that should be possessed by all creatures, and the work that should be done by the Creator.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be

defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

The work of conquest done on you people is of the deepest significance: In one regard, the purpose of this work is to perfect a group of people, which is to say, to perfect them, that they may become a group of overcomers—as the first group of people made complete, meaning the firstfruits. In another regard, it is to let created beings enjoy God's love, receive God's full and greatest salvation, to let man enjoy not only mercy and lovingkindness, but more importantly chastisement and judgment. From the creation of the world until now, all that God has done in His work is love, without any hatred for man. Even the chastisement and judgment you have seen are also love, a truer and more real love, a love that leads people onto the right path of human life. In yet another regard, it is to bear testimony before Satan. And in still another, it is to lay a foundation for spreading future gospel work. All the work He has done is for the purpose of leading people onto the right path of human life, so that they may live as normal people, for people do not know how to live, and without this guidance, you will only live empty lives; your life will be devoid of value or meaning, and you will be utterly incapable of being a normal person. This is the deepest significance of conquering man.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

3. The Significance of God's Work of Judgment and Chastisement

Relevant Words of God:

The work of the last days is to separate all according to their kind, and to conclude the management plan of God, for the time is near and the day of God has come. God brings all who enter His kingdom—all who are loyal to Him to the very end—into the age of God Himself. Yet prior to the arrival of the age of God Himself, God's work is not to observe the deeds of man, or to inquire into the life of man, but to judge man's disobedience, for God shall purify all those who come before His throne. All who have followed the footsteps of God to this day are those who come before the throne of God, and this being so, every single person who accepts God's work in its final phase is the object of God's purification. In other words, everyone who accepts God's work in its final phase is the object of God's judgment.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes, deals with, and prunes over the long term. All these different methods of

exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; without such cleansing, none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and

coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are wicked, unrighteous people.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition,

one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and disobedient, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them into submission under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of

God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to submit before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of teaching, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to

cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation. Thus, today's method of salvation is unlike that of the past. Today, you are brought salvation through righteous judgment, and this is a good tool for classifying you each according to kind. Moreover, ruthless chastisement serves as your utmost salvation—and what have you to say in the face of such chastisement and judgment? Have you not always enjoyed salvation, from start to finish? You have seen God incarnate and realized His omnipotence and wisdom; in addition, you have experienced repeated smiting and discipline. However, have you not also received supreme grace? Are your blessings not greater than those of anyone else? Your graces are more bounteous even than the glory and riches enjoyed by Solomon! Think about it: If My intention in coming were to condemn and punish you rather than save you, could your days have lasted so long? Could you sinful beings of flesh and blood have survived until today? If My goal were merely to punish you, then why would I have become flesh and embarked upon such a great enterprise? Could punishing you mere mortals not simply be done by uttering a single word? Would I still need to destroy you after purposely condemning you? Do you still not believe these words of Mine? Could I save man merely through love and compassion? Or could I only use the crucifixion to save man? Is My righteous disposition not more conducive to making man completely obedient? Is it not more capable of thoroughly saving man?

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

In truth, the work being done now is to cause people to forsake Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly

relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more man receives this kind of chastisement and judgment, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

All of you live in a land of sin and licentiousness, and you are all licentious and sinful. Today you are not just able to look upon God, but more importantly, you have received chastisement and judgment, you have received truly profound salvation, which is to say, you have received God's greatest love. In all that He does, God is truly loving toward you. He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done for the purpose of making man complete. From beginning to end, God has been doing His utmost to save man, and has no desire to completely destroy the men He created with His own hands. Today, He has come among you to work; is this not salvation all the more? If He hated you, would He still do work of such magnitude in order to personally guide you? Why should He suffer so? God does not hate you or have any ill intentions toward you. You should know that God's love is the truest love. It is only because people are disobedient that He has to save them through judgment; if not for this, saving them would be impossible. Because you do not know how to live and are not even aware of how to live, and because you live in this licentious and sinful land and are yourselves licentious and filthy devils, He cannot bear to let you become even more depraved, He cannot bear to see you living in this filthy land as you do now, trampled on by Satan at will, and He cannot bear to let you fall into Hades. He only wants to gain this group of people and thoroughly save you. This is the main purpose of doing the work of conquest on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man, and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream, and to enjoy this judgment and this immense salvation, to enjoy all of these blessings, blessings that cannot be found

anywhere in the human world, and to enjoy this love, then be good: Stay in this stream to accept the work of conquest so you can be made perfect. Today, you may suffer a little pain and refinement because of God's judgment, but there is value and meaning to suffering this pain. Though people are refined and mercilessly exposed by God's chastisement and judgment—the aim being to punish them for their sins, to punish their flesh—none of this work is intended to condemn their flesh to destruction. The severe disclosures by the word are all for the purpose of leading you onto the right path. You have personally experienced so much of this work and, clearly, it has not led you onto an evil path! It is all in order to make you live out normal humanity, and it is all achievable by your normal humanity. Every step of God's work is based upon your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. This is not clear to you today, and you feel as if I am being hard on you, and indeed you always believe that the reason I chastise, judge and reproach you every day is because I hate you. But although what you suffer is chastisement and judgment, this is actually love for you, and it is the greatest protection.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

God became flesh in the most backward and filthy place of all, and it is only in this way that God is able to clearly show the entirety of His holy and righteous disposition. And through what is His righteous disposition shown? It is shown when He judges man's sins, when He judges Satan, when He abhors sin, and when He despises the enemies that oppose and rebel against Him. The words I speak today are to judge man's sins, to judge man's unrighteousness, to curse man's disobedience. Man's crookedness and deceitfulness, man's words and deeds—all that is at odds

with God's will must be subjected to judgment, and all of man's disobedience denounced as sin. His words revolve around the principles of judgment; He uses judgment of man's unrighteousness, the curse of man's rebelliousness, and exposure of man's ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God's holiness actually is His righteous disposition. Your corrupt dispositions are the context of today's words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the real work, and this alone fully makes God's holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man's filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your unrighteousness, then this would prove that He is not God, for He would have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity and you have become like pigs born in the dirtiest corners of the world, and so it is because of this that you are judged and that I unleash My wrath upon you. It is precisely because of this judgment that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you. Because He can reveal His righteous disposition when He sees the rebelliousness of man, and because He can reveal His holiness when He

sees the filth of man, this is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear

testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

4. The Significance of God's Work of Trials and Refinement

Relevant Words of God:

What internal state in people are trials aimed at? They are targeted at the rebellious disposition in people that is incapable of satisfying God. There is much that is impure within people, and much that is hypocritical, and so God subjects people to trials in order to purify them. …

If you do not know God's disposition, then you will inevitably fall during trials, because you are unaware of how God makes people perfect, by what means He makes them perfect, and when God's trials come upon you and they do not match your notions, you will be unable to stand firm. God's true love is His entire disposition, and when God's entire disposition is shown to people, what does this bring to your flesh? When God's righteous disposition is shown to people, their flesh will inevitably suffer much pain. If you do not suffer this pain, then you cannot be made perfect by God, nor will you be able to devote true love to God. If God makes you perfect, He will surely show His entire disposition to you. From the time of creation until today, God has never shown His entire disposition to man—but during the last days He reveals it to this group of people whom He has predestined and selected, and by making people perfect, He lays bare His dispositions, through which He makes complete a group of people. Such is God's true love for people. Experiencing God's true love requires that people endure extreme pain, and pay a high price. Only after this will they be gained by God and be able to give their true love back to God, and only then will God's heart be satisfied. If people wish to be made perfect by God, and if they wish to do His will, and fully give their true love to God, then they must experience much suffering and many torments from their

circumstances, to suffer pain worse than death. Ultimately they will be forced to give their true heart back to God. Whether or not someone truly loves God is revealed during hardship and refinement. God purifies people's love, and this is also only achieved amid hardship and refinement.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Faced with man's state and man's attitude toward God, God has done new work, allowing man to possess both knowledge of and obedience toward Him, and both love and testimony. Thus, man must experience God's refinement of him, as well as His judgment, dealing and pruning of him, without which man would never know God and would never be capable of truly loving and bearing witness to Him. God's refinement of man is not merely for the sake of a one-sided effect, but for the sake of a multi-faceted effect. Only in this way does God do the work of refinement in those who are willing to seek the truth, in order that their resolve and love be made perfect by God. To those who are willing to seek the truth and who yearn for God, nothing is more meaningful, or of greater assistance, than refinement such as this. God's disposition is not so easily known or understood by man, for God, in the end, is God. Ultimately, it is impossible for God to have the same disposition as man, and thus it is not easy for man to know His disposition. The truth is not inherently possessed by man, and is not easily understood by those who have been corrupted by Satan; man is devoid of the truth, and of the resolve to put the truth into practice, and if he does not suffer and is not refined or judged, then his resolve will never be made perfect. For all people, refinement is excruciating, and very difficult to accept—yet it is during refinement that God makes plain His righteous disposition to man, and makes public His requirements for man, and provides more enlightenment, and more actual pruning and dealing; through

the comparison between the facts and the truth, He gives man a greater knowledge of himself and the truth, and gives man a greater understanding of God's will, thus allowing man to have a truer and purer love of God. Such are God's aims in carrying out refinement. All the work that God does in man has its own aims and significance; God does not do meaningless work, and nor does He do work that is without benefit to man. Refinement does not mean removing people from before God, and nor does it mean destroying them in hell. Rather, it means changing man's disposition during refinement, changing his intentions, his old views, changing his love for God, and changing his whole life. Refinement is a real test of man, and a form of real training, and only during refinement can his love serve its inherent function.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

The greater God's refinement, the more people's hearts are able to love God. The torment in their hearts is of benefit to their lives, they are more able to be at peace before God, their relationship with God is closer, and they are better able to see God's supreme love and His supreme salvation. Peter experienced refinement hundreds of times, and Job underwent several trials. If you wish to be made perfect by God, you too must undergo refinement hundreds of times; only if you go through this process and rely upon this step will you be able to satisfy God's will and be made perfect by God. Refinement is the best means by which God makes people perfect; only refinement and bitter trials can bring out the true love for God in people's hearts. Without hardship, people lack true love for God; if they are not tested within, if they are not truly subjected to refinement, then their hearts will always be floating around outside. Having been refined to a certain point, you will see your own weaknesses and difficulties, you will

see how much you are lacking and that you are unable to overcome the many problems you encounter, and you will see how great is your disobedience. Only during trials are people able to truly know their real states; trials make people better able to be perfected.

During his lifetime, Peter experienced refinement hundreds of times and underwent many painful ordeals. This refinement became the foundation of his supreme love of God, and the most significant experience of his entire life. That he was able to possess a supreme love of God was, in one sense, because of his resolve to love God; more importantly, however, it was because of the refinement and suffering that he underwent. This suffering became his guide on the path of loving God, and the thing that was most memorable to him. If people do not undergo the pain of refinement when loving God, then their love is full of impurities and their own preferences; love such as this is full of the ideas of Satan, and fundamentally incapable of satisfying God's will. Having the resolve to love God is not the same as truly loving God. Even though all that they think of in their hearts is for the sake of loving and satisfying God, and even though their thoughts seem to be entirely devoted to God and devoid of any human ideas, yet when their thoughts are brought before God, He does not commend or bless such thoughts. Even when people have fully understood all truths—when they have come to know them all—this cannot be said to be a sign of loving God, it cannot be said that these people actually love God. Despite having understood many truths without undergoing refinement, people are incapable of putting these truths into practice; only during refinement can people understand the real meaning of these truths, only then can people genuinely appreciate their inner meaning. At that time, when they try again, they are able to put the truths into practice properly, and in accordance with God's will; at that time, their human ideas are

lessened, their human corruption is reduced, and their human emotions are diminished; only at that time is their practice a true manifestation of the love of God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

When God works to refine man, man suffers. The greater a person's refinement, the greater their love of God will be, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less their love of God will grow, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see people who suffer greatly as they are refined, who are dealt with and disciplined much, and you will see that it is those people who have a deep love for God and a more profound and penetrating knowledge of God. Those who have not experienced being dealt with have but a superficial knowledge, and they can only say: "God is so good, He bestows grace upon people so that they can enjoy Him." If people have experienced being dealt with and disciplined, then they are able to speak about the true knowledge of God. So the more wondrous God's work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God's work is able to conquer you, gain you, and make you perfect. How great is the significance of God's work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The

greater the work He carries out within you, the deeper and purer your love for God. The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man's knowledge of Him.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

God can perfect man in both positive and negative aspects. It depends on whether you are able to experience, and on whether you pursue being perfected by God. If you truly seek being perfected by God, then the negative cannot make you suffer loss, but can bring you things that are more real, and can make you more able to know that which is lacking within you, more able to grasp your real state, and see that man has nothing, and is nothing; if you do not experience trials, you do not know, and will always feel that you are above others and better than everyone else. Through all this you will see that all that came before was done by God and protected by God. Entry into trials leaves you without love or faith, you lack prayer and are unable to sing hymns, and without realizing it, in the midst of this you come to know yourself. God has many means of perfecting man. He employs all manner of environments to deal with the corrupt disposition of man, and uses various things to lay man bare; in one regard, He deals with man, in another He lays man bare, and in another He reveals man, digging out and revealing the "mysteries" in the depths of man's heart, and showing man his nature by revealing many of his states. God perfects man through many methods—through revelation, through dealing with man, through man's refinement, and chastisement—so that man may know that God is practical.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

In their belief in God, what people seek is to obtain blessings for the future; this is their goal in their faith. All people have this intent and hope, but the corruption in their nature must be resolved through trials. In whichever aspects you are not purified, these are the aspects in which you must be refined—this is God's arrangement. God creates an environment for you, forcing you to be refined there so that you can know your own corruption. Ultimately, you reach a point at which you would rather die and give up your schemes and desires, and submit to God's sovereignty and arrangement. Therefore, if people do not have several years of refinement, if they do not endure a certain amount of suffering, they will not be able to rid themselves of the bondage of corruption of the flesh in their thoughts and in their hearts. In whichever aspects you are still subject to Satan's bondage, and in whichever aspects you still have your own desires and your own demands, these are the aspects in which you should suffer. Only through suffering can lessons be learned, which means being able to gain truth, and understand God's will. In fact, many truths are understood by experiencing painful trials. Nobody can comprehend God's will, recognize God's almightiness and wisdom, or appreciate God's righteous disposition when in a comfortable and easy environment or when circumstances are favorable. That would be impossible!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

5. How Must You Believe in God in Order to Be Saved and Made Perfect?

Relevant Words of God:

In summary, taking Peter's path in one's faith means to walk the path of pursuing the truth, which is also the path of truly getting to know oneself and changing one's disposition. Only by walking the path of Peter will one be on the path of being perfected by God. One must be clear on how, exactly, to walk Peter's path, as well as how to put it into practice. First, one must put aside one's own intentions, improper pursuits, and even family and all things of one's own flesh. One must be wholeheartedly devoted; that is, one must completely devote oneself to the word of God, focus on eating and drinking of God's words, concentrate on the search for the truth and the search for God's intentions in His words, and try to grasp God's will in everything. This is the most fundamental and vital method of practice. This was what Peter did after seeing Jesus, and it is only by practicing in this way that one can achieve the best results. Wholehearted devotion to the words of God primarily involves seeking the truth, seeking God's intentions within His words, focusing on grasping the will of God, and understanding and obtaining more truth from God's words. When reading His words, Peter was not focused on understanding doctrines, much less was he focused on obtaining theological knowledge; instead, he concentrated on comprehending the truth and grasping God's will, as well as achieving an understanding of His disposition and His loveliness. Peter also attempted to understand the various corrupt states of man from God's words, as well as man's corrupt nature and actual shortcoming, thus meeting all aspects of God's requirements of man in order to satisfy Him. Peter had so many correct practices that abided by the words of God; this was most in line with

God's will, and it was the best way a person could cooperate while experiencing God's work. When experiencing the hundreds of trials from God, Peter examined himself strictly against every word of God's judgment of man, every word of God's revelation of man, and every word of His demands of man, and strived to fathom the meaning of those words. He tried in earnest to ponder and memorize every word that Jesus said to him, and achieved very good results. Through this manner of practicing, he was able to achieve an understanding of himself from God's words, and he not only came to understand the various corrupt states of man, but also came to understand man's essence, nature, and various shortcomings. This is what it means to truly understand oneself. From God's words, Peter not only achieved a true understanding of himself, but from the things expressed in God's words—God's righteous disposition, what He has and is, God's will for His work, His demands of mankind—from these words he came to know God completely. He came to know God's disposition, and His essence; he came to know and understand what God has and is, as well as God's loveliness and God's demands for man. Although God did not speak back then as much as He does today, results in these aspects were nevertheless achieved in Peter. This was a rare and precious thing. Peter went through hundreds of trials, but did not suffer in vain. He not only came to understand himself from the words and the work of God, but he also came to know God. In addition, he particularly focused on God's requirements of mankind within His words. In whichever aspects man should satisfy God to be in line with God's will, Peter was able to put forth great effort in these aspects and achieve full clarity; this was extremely beneficial with regard to his own entry. No matter what God spoke of, as long as those words could become life and are the truth, Peter was able to carve them into his heart to ponder and appreciate them frequently. After

hearing the words of Jesus, he was able to take them to heart, which shows that he was especially focused on God's words, and he truly achieved results in the end. That is, he was able to freely put the words of God into practice, accurately practice the truth and be in line with God's will, act entirely in accordance with God's intention, and give up his own personal opinions and imaginations. In this way, Peter entered into the reality of God's words. Peter's service came in line with God's will primarily because he had done this.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

To seek to be made perfect by God, one must first understand what it means to be perfected by Him, as well as what conditions one must meet in order to be perfected. Once one has a grasp of such matters, then one must search for a path of practice. To be perfected, one must be of a certain quality. Many people are not innately of high enough quality, in which case you must pay a price and work hard subjectively. The worse your quality, the more subjective effort you must put in. The greater your understanding of God's words and the more you put them into practice, the more quickly you can set foot upon the path of perfection. Through prayer, you can be made perfect in the area of prayer; you can also be perfected by eating and drinking of the words of God, grasping their essence, and living out their reality. By experiencing God's words on a daily basis, you should come to know what is lacking in yourself; moreover, you should recognize your fatal flaw and your weaknesses, and pray and supplicate to God. By doing so, you will gradually be made perfect. The path to perfection is: praying; eating and drinking of God's words; grasping the essence of God's words; gaining entry to the experience of God's words; coming to know what is lacking in yourself; submitting to God's work; being mindful of God's burden and forsaking the flesh through your love for God; and joining in

frequent fellowship with your brothers and sisters, which can enrich your experiences. Whether it be communal life or your personal life, and whether it be large assemblies or small ones, they can all allow you to acquire experience and receive training so that your heart can be quiet before God and return to Him. All of this is part of the process of being made perfect. Experiencing the words of God, as mentioned earlier, means being able actually to taste them and allowing yourself to live them out, so that you will gain greater faith and love for God. In this manner, you will gradually shed your corrupt, satanic disposition; free yourself of improper motivations; and live out the likeness of a normal person. The greater the love for God within you—which is to say, the more of you that has been made perfect by God—the less you will be possessed by Satan's corruption. Through your practical experiences, you will gradually set foot upon the path of perfection. Thus, if you wish to be made perfect, then it is especially important to be mindful of the will of God and to experience His words.

—The Word, Vol. 1. The Appearance and Work of God. Be Mindful of God's Will in Order to Attain Perfection

If you believe in God's sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged by God. Why does God orchestrate all these things? It is not to reveal you for who you are or to expose you; exposing you is not the end goal. The goal is to perfect you and save you. How does God do that? He starts by making you aware of your own corrupt disposition, of your nature and essence, of your shortcomings, and of what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God providing you with an opportunity. This is God's compassion. You have to

know how to seize this opportunity. You should not butt heads with God or misunderstand Him. In particular, when faced with the people, matters, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always blame and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the reality of the truth. Whatever you encounter that you cannot fully understand, when a difficulty arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem. As such, you will be able to experience God's work. As this happens, the reality of the truth will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this reality of the truth, you will also possess stature, and with stature comes life. If someone always lives based on a corrupt satanic disposition, then no matter how much enthusiasm or energy they have, they still cannot be considered to possess stature, or life. God works in every single person, and no matter what His method is, what kind of people, matters, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. Sometimes God raises up an environment around you to lay you bare so that you can come to know yourself, or else you might be directly dealt with, pruned, and exposed. Just like someone on an operating table—only by undergoing some pain and suffering can a good outcome be reached. If every time you are pruned and dealt with, and every time you are laid bare by an

environment, it arouses your feelings and gives you a boost, then through this process you will have stature and will enter the reality of the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Matters, and Things Nearby

Peter sought to satisfy God in everything, and sought to obey all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his love for God. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a creature of God? Whether in chastisement, judgment, or tribulation, you are always capable of achieving obedience unto death, and this is what should be achieved by a creature of God, this is the purity of the love for God. If man can achieve this much, then he is a qualified creature of God, and there is nothing which better satisfies the desire of the Creator.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

If people wish to become living beings and to bear testimony to God, and to be approved of by God, then they must accept God's salvation; they must gladly submit to His judgment and chastisement and must gladly accept the pruning of God and being dealt with by Him. Only then will they be able to put all of the truths required by God into practice, and only then will they gain God's salvation and truly become living beings.

—The Word, Vol. 1. The Appearance and Work of God. Are You Someone Who Has Come to Life?

Those who are without the slightest obedience to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not obey the present work and words of the Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him. God

makes people perfect through their obedience, through their eating, drinking, and enjoying of God's words, and through the suffering and refinement in their lives. Only through faith such as this can people's dispositions change, and only then can they possess the true knowledge of God. Not being satisfied with living amid God's grace, actively yearning and searching for the truth, and seeking to be gained by God—this is what it means to consciously obey God and this is precisely the kind of faith that He wants.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Obey God

Chapter 5 The Truths About the Incarnation of God

1. What Is the Incarnation? What Is the Substance of the Incarnation?

Relevant Words of God:

The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing

the ministry that He ought to perform. Since He, as flesh, needs to grow and mature, the first stage of His life is that of normal humanity—while in the second stage, because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is

different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The life that Jesus lived on earth was a normal life of the flesh. He lived in the normal humanity of His flesh. His authority—to do His work and speak His word, or to heal the sick and cast out demons, to do such extraordinary things—did not manifest itself, for the most part, until He began His ministry. His life before age twenty-nine, before He performed His ministry, was proof enough that He was just a normal fleshly body. Because of this, and because He had not yet begun to perform His ministry, people saw nothing divine in Him, saw nothing more than a normal human being, an ordinary man—just as at that time, some people believed Him to be Joseph's son. People thought that He was the son of an ordinary man, they had no way of telling that He was God's incarnate flesh; even when, in the course of performing His ministry, He performed many miracles, most people still said that He was Joseph's son, for He was Christ with the outer shell of normal humanity. His normal humanity and His work both existed in order to fulfill the significance of the first incarnation, to prove that God had entirely come into the flesh, that He had become an utterly ordinary

man. His normal humanity before He began His work was proof that He was an ordinary flesh; and that He worked afterward also proved that He was an ordinary flesh, for He performed signs and wonders, healed the sick and cast out demons in the flesh with normal humanity. The reason that He could work miracles was that His flesh bore the authority of God, was the flesh in which God's Spirit was clothed. He possessed this authority because of the Spirit of God, and it did not mean that He was not a flesh. Healing the sick and casting out demons was the work that He needed to perform in His ministry, it was an expression of His divinity hidden in His humanity, and no matter what signs He showed or how He demonstrated His authority, He still lived in normal humanity and was still a normal flesh. Up to the point that He was resurrected after dying upon the cross, He dwelt within normal flesh. Bestowing grace, healing the sick, and casting out demons were all part of His ministry, they were all work He performed in His normal flesh. Before He went to the cross, He never departed from His normal human flesh, regardless of what He was doing. He was God Himself, doing God's own work, yet because He was the incarnate flesh of God, He ate food and wore clothing, had normal human needs, had normal human reason, and a normal human mind. All of this was proof that He was a normal man, which proved that God's incarnate flesh was a flesh with normal humanity, and not supernatural. His job was to complete the work of God's first incarnation, to fulfill the ministry that the first incarnation ought to perform. The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the

incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The humanity of God incarnate exists to maintain the normal divine work in the flesh; His normal human thinking sustains His normal humanity and all His normal corporeal activities. One could say that His normal human thinking exists in order to sustain all the work of God in the flesh. If this flesh did not possess a normal human mind, then God could not work in the flesh, and what He needs to do in the flesh could never be accomplished. Though the incarnate God possesses a normal human mind, His work is not adulterated by human thought; He undertakes the work in the humanity with a normal mind, under the precondition of possessing the humanity with a mind, not by the exercise of normal human thought. No matter how lofty the thoughts of His flesh are, His work is not tainted by logic or thinking. In other words, His work is not conceived by the mind of His flesh, but is a direct expression of the divine work in His humanity. All of His work is the ministry He must fulfill, and none of it is conceived by His brain. For example, healing the sick, casting out demons, and the crucifixion were not products of His human mind, and could not have been achieved by any man with a human mind. Likewise, today's work of conquest is a ministry that must be performed by the incarnate God, but it is not the work of a human will, it is the work His divinity should do, work of which no fleshly human is capable. So the incarnate God must possess a normal human mind, must possess normal humanity, because He must perform His work in the humanity with a normal mind. This is the essence of the work of the incarnate God, the very essence of the incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, and is possessed of normal humanity, normal sense, and human thought. "Being realized" means God becoming man, the Spirit becoming flesh; to put it more plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

In the period of time that the Lord Jesus was working, people could see that God had many human expressions. For example, He could dance, He could attend weddings, He could commune with people, speak with them, and discuss things with them. In addition to that, the Lord Jesus also completed a lot of work that represented His divinity, and of course all of this work was an expression and a revelation of God's disposition. During this time, when God's divinity was realized in ordinary flesh in a way that people could see and touch, they no longer felt that He was flickering in and out of perception or that they could not get close to Him. On the contrary, they could try to grasp the will of God or understand His divinity through every movement, through the words, and through the work of the Son of man. The incarnate Son of man expressed God's divinity through His

humanity and conveyed the will of God to mankind. And through His expression of God's will and disposition, He also revealed to people the God that cannot be seen or touched who dwells in the spiritual realm. What people saw was God Himself in tangible form, made of flesh and blood. So the incarnate Son of man made things such as the identity of God Himself, God's status, image, disposition, and what He has and is, concrete and humanized. Even though the external appearance of the Son of man had some limitations regarding the image of God, His essence and what He has and is were entirely able to represent the identity and status of God Himself—there were merely some differences in the form of expression. We cannot deny that the Son of man represented the identity and status of God Himself, both in the form of His humanity and in His divinity. During this time, however, God worked through the flesh, spoke from the perspective of the flesh, and stood before mankind with the identity and status of the Son of man, and this gave people the opportunity to encounter and experience the true words and work of God among mankind. It also allowed people insight into His divinity and His greatness in the midst of humility, as well as to gain a preliminary understanding and definition of the authenticity and reality of God. Even though the work completed by the Lord Jesus, His ways of working, and the perspective from which He spoke differed from God's real person in the spiritual realm, everything about Him truly represented God Himself, whom mankind had never seen before—this cannot be denied! That is to say, no matter in what form God appears, no matter from which perspective He speaks, or in what image He faces mankind, God represents nothing but Himself. He can represent neither any one human, nor any of corrupted mankind. God is God Himself, and this cannot be denied.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Although the outward appearance of God incarnate is exactly the same as a human, and although He learns human knowledge and speaks human language, and sometimes even expresses His ideas through mankind's own methods or ways of speaking, nevertheless, the way He sees humans and sees the essence of things is absolutely not the same as the way corrupt people see mankind and the essence of things. His perspective and the elevation at which He stands is something unattainable for a corrupt person. This is because God is truth, because the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh are provisions of the truth, and of life. These provisions are not just for one person, but for all of mankind. In any corrupt person's heart, there are only those few people who are associated with them. They care and are concerned only for this handful of people. When disaster is on the horizon, they first think of their own children, spouse, or parents. At most, a more compassionate person would spare some thought for some relative or good friend, but do the thoughts of even such a compassionate person extend further than that? No, never! Because humans are, after all, humans, and they can only look at everything from the elevation and perspective of a human being. However, God incarnate is entirely different from a corrupt human. No matter how ordinary, how normal, how lowly God's incarnate flesh is, or even with what contempt people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, that no man could imitate. He will always observe mankind from the perspective of divinity, from the elevation of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the lowly elevation of an average person, or from the perspective of a corrupt person. When people look at

mankind, they do so with human vision, and they use things such as human knowledge and human rules and theories as their measure. This is within the scope of what people can see with their eyes and the scope that is achievable by corrupt people. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences—it is these different essences that determine their identities and positions as well as the perspective and elevation from which they see things.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God

as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be Christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

The Essence of Christ Is Submission to the Will of the Heavenly Father

(A Selected Chapter of God's Word)

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is the incarnation of the Spirit, rather than being fleshly. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The essence of Christ is the Spirit, that is, the divinity. Therefore, His essence is that of God Himself; this essence will not disrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that disrupts His own management. This is what all people should understand. The essence of the work of the Holy Spirit is to save man, and is for the sake of God's own management. Similarly, the work of Christ is also to save man, and is for the sake of God's will. Given that God becomes flesh,

He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

The very essence of God itself wields authority, but He is able to fully submit to the authority that comes from Him. Be it the work of the Spirit or the work of the flesh, neither conflicts with the other. The Spirit of God is the authority over all creation. The flesh with the essence of God is also possessed of authority, but God in the flesh can do all the work that submits to the will of the heavenly Father. This cannot be attained or conceived by any one person. God Himself is authority, but His flesh can submit to His authority. This is what is implied when it is said that "Christ submits to the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. At any rate, God Himself does His own work; He neither disrupts nor disturbs, much less does He carry out work that contradicts itself, for the essence of the work done by the Spirit and the flesh is alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their essences are the same; both have the essence of God Himself, and the identity of God Himself. God Himself possesses no elements of rebelliousness; His essence is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do anything that rebels against God the Father. Even at the expense of

sacrificing His life, He would be wholeheartedly willing to do so, and He would make no other choice. God possesses no elements of self-righteousness or self-importance, or those of conceit and arrogance; He possesses no elements of crookedness. Everything that rebels against God comes from Satan; Satan is the source of all ugliness and evil. The reason that man has qualities similar to those of Satan is because man has been corrupted and processed by Satan. Christ has not been corrupted by Satan, hence He possesses only the characteristics of God, and none of the characteristics of Satan. No matter how arduous the work or weak the flesh, God, while He lives in the flesh, will never do anything that disrupts the work of God Himself, much less forsake the will of God the Father in rebelliousness. He would rather suffer pains of the flesh than go against the will of God the Father; it is just as Jesus said in prayer, "Father, if it be possible, let this cup pass from Me: nevertheless not as I desire, but as You desire." People make their own choices, but Christ does not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by God the Father, from the perspective of the flesh. This is something that man cannot attain to. That which comes from Satan cannot have the essence of God; it can only have one that rebels against and resists God. It cannot fully submit to God, much less willingly submit to the will of God. All men apart from Christ may do that which resists God, and not a single man can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. The essence of Christ is submission to the will of God the Father; rebelliousness against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot do the work of God in His stead is because man does not have any of the essence of God. Man works for

God for the sake of man's personal interests and future prospects, but Christ works to follow the will of God the Father.

The humanity of Christ is governed by His divinity. Though He is in the flesh, His humanity is not entirely like that of a man of the flesh. He has His own unique character, and this too is governed by His divinity. His divinity has no weakness; the weakness of Christ refers to that of His humanity. To a certain degree, this weakness constrains His divinity, but such limits are within a certain scope and time, and are not boundless. When it comes time to carry out the work of His divinity, it is done regardless of His humanity. The humanity of Christ is directed entirely by His divinity. Aside from the normal life of His humanity, all other actions of His humanity are influenced, affected, and directed by His divinity. Though Christ has a humanity, it does not disturb the work of His divinity, and this is precisely because the humanity of Christ is directed by His divinity; though His humanity is not mature in how it conducts itself with others, it does not affect the normal work of His divinity. When I say that His humanity has not been corrupted, I mean that the humanity of Christ can be directly commanded by His divinity, and that He is possessed of a higher sense than that of the ordinary man. His humanity is most suited to being directed by the divinity in His work; His humanity is most able to express the work of the divinity, and most able to submit to such work. As God works in the flesh, He never loses sight of the duty that a man in the flesh ought to perform; He is able to worship God in heaven with a true heart. He has the essence of God, and His identity is that of God Himself. It is only that He has come to earth and become a created being, with the exterior shell of a created being and, now possessed of a humanity that He did not have before. He is able to worship God in heaven; this is the being of God Himself and is inimitable to man. His identity is God Himself. It is from the

perspective of the flesh that He worships God; therefore, the words “Christ worships God in heaven” are not wrong. What He asks of man is precisely His own being; He has already achieved all that He asks of man prior to asking such of them. He would never make demands of others while He Himself is free from them, for this all constitutes His being. Regardless of how He carries out His work, He would not act in a manner that rebels against God. No matter what He asks of man, no demand exceeds that which is attainable by man. All that He does is that which follows the will of God and is for the sake of His management. The divinity of Christ is above all men; therefore, He is the highest authority of all created beings. This authority is His divinity, that is, the disposition and being of God Himself, which determines His identity. Therefore, no matter how normal His humanity, it is undeniable that He has the identity of God Himself; no matter from which standpoint He speaks and howsoever He submits to the will of God, it cannot be said that He is not God Himself. Foolish and ignorant men often regard the normal humanity of Christ as a flaw. No matter how He expresses and reveals the being of His divinity, man is unable to acknowledge that He is Christ. And the more that Christ demonstrates His submission and humility, the more lightly foolish men regard Christ. There are even those who adopt toward Him an attitude of exclusion and contempt, yet place those “great men” of lofty images upon the table to be worshiped. Man’s resistance to and rebellion against God come from the fact that the essence of the incarnate God submits to the will of God, as well as from the normal humanity of Christ; this is the source of man’s resistance to and rebellion against God. If Christ had neither the guise of His humanity nor sought the will of God the Father from the perspective of a created being, but was instead possessed of a super humanity, then there would most likely be no rebellion among man. The

reason man is always willing to believe in an invisible God in heaven is because God in heaven has no humanity, nor does He possess even a single quality of a created being. Therefore, man always regards Him with the greatest esteem, but holds an attitude of contempt toward Christ.

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come so that all men see Him; He comes to allow man to be led by His hand, and man thereby enters into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the essence of His flesh. No matter how He works, nothing He does goes beyond that which is attainable by the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false christs flaunt themselves, and the more capable they are of working signs and wonders to mislead man. False christs do not have the qualities of God; Christ is not tainted by any element belonging to false christs. God becomes flesh only to complete the work of the flesh, not to merely allow men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His essence is not baseless; His identity was

not seized by His hand; it is determined by His work and His essence. Though He has the essence of God Himself and is capable of doing the work of God Himself, He is still, after all, flesh, unlike the Spirit. He is not God with the qualities of the Spirit; He is God with a shell of flesh. Therefore, no matter how normal and how weak He is, and howsoever He seeks the will of God the Father, His divinity is undeniable. Within the incarnate God exists not only a normal humanity and its weaknesses; there also exists the wonderfulness and unfathomableness of His divinity, as well as all His deeds in the flesh. Therefore, both humanity and divinity exist within Christ, both actually and practically. This is not in the least something empty or supernatural. He comes to earth with the primary objective of carrying out work; it is imperative to be possessed of a normal humanity to carry out work on earth; otherwise, however great the power of His divinity, its original function cannot be put to good use. Though His humanity is of great importance, it is not His essence. His essence is the divinity; therefore, the moment He begins to perform His ministry on earth is the moment He begins to express the being of His divinity. His humanity exists solely to sustain the normal life of His flesh so that His divinity can carry out work as normal in the flesh; it is the divinity that directs His work entirely. When He completes His work, He will have fulfilled His ministry. What man ought to know is the entirety of His work, and it is through His work that He enables man to know Him. Over the course of His work, He quite fully expresses the being of His divinity, which is not a disposition tainted by humanity, or a being tainted by thought and human behavior. When the time comes when all His ministry has come to an end, He will have already perfectly and fully expressed the disposition that He ought to express. His work is not guided by the instructions of any man; the expression of His disposition is also quite free, and is not controlled by the

mind or processed by thought, but revealed naturally. This is something no man can achieve. Even if the surroundings are harsh or the conditions unfavorable, He is able to express His disposition at the appropriate time. One who is Christ expresses the being of Christ, while those who are not do not possess the disposition of Christ. Therefore, even if all resist Him or have notions of Him, none can deny on the basis of man's notions that the disposition expressed by Christ is that of God. All those who pursue Christ with a true heart or seek God with intent will admit that He is Christ based on the expression of His divinity. They would never deny Christ on the basis of any aspect of Him that does not conform to man's notions. Though man is very foolish, all know exactly what is the will of man and what originates from God. It is merely that many people deliberately resist Christ as a result of their intentions. If not for this, then not a single man would have reason to deny the existence of Christ, for the divinity expressed by Christ does indeed exist, and His work can be witnessed by the naked eye.

The work and expression of Christ determines His essence. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His essence. And so too is His natural revelation determined by His essence; the reason I call this His "natural revelation" is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses,

His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is submissive to the death. This is because His essence is the essence of Christ. This truth is hard for man to believe, but it is a fact. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man. Every step of Christ's work on earth has its representative significance, but man who experiences the actual work of each step is unable to grasp the significance of His work. This is especially so for the several steps of work carried out by God in His second incarnation. Most of those who have only heard or seen Christ's words yet who have never seen Him have no notions of His work; those who have seen Christ and heard His words, as well as experienced His work, find it difficult to accept His work. Is this not because the appearance and the normal humanity of Christ are not to the taste of man? Those who accept His work after Christ has gone away will not have such difficulties, for they merely accept His work and do not come into contact with Christ's normal humanity. Man is unable to drop his notions of God and instead scrutinizes Him intensely; this is due to the fact that man focuses only on His appearance and is unable to recognize His essence based on His work and His words. If man shuts his eyes to the appearance of Christ or avoids discussing the humanity of Christ, and speaks only of His divinity, whose work and words are unattainable by any man, then the notions of man will decrease by half, even to the extent that all man's difficulties will be resolved. During the work of the incarnate

God, man cannot tolerate Him and is full of numerous notions about Him, and instances of resistance and rebelliousness are common. Man cannot tolerate the existence of God, show leniency to the humility and hiddenness of Christ, or forgive the essence of Christ that submits to the heavenly Father. Therefore, He cannot stay with man for eternity after He finishes His work, for man is unwilling to allow Him to live alongside them. If man cannot show leniency to Him during His period of work, then how could they possibly tolerate Him living alongside them after He has fulfilled His ministry, as He watches them gradually experience His words? Would not many then fall because of Him? Man only allows Him to work on earth; this is the greatest extent of man's lenience. If not for His work, man would have banished Him from the earth long ago, so how much less would they show leniency once His work is completed? Then would man not put Him to death and torture Him to death? If He were not called Christ, then He could not possibly work among mankind; if He did not work with the identity of God Himself, and instead worked only as a normal man, then man would not tolerate His uttering a single sentence, much less tolerate the slightest bit of His work. So He can only carry this identity with Him in His work. In this way, His work is more powerful than if He had not done so, for men are all willing to obey standing and great identity. If He did not carry the identity of God Himself as He worked or appear as God Himself, then He would not have the opportunity to do work at all. Despite the fact that He has the essence of God and the being of Christ, man would not ease up and allow Him to carry out work with ease among mankind. He carries the identity of God Himself in His work; though such work is dozens of times more powerful than that done without such identity, man is still not fully submissive to Him, for man submits only to His standing and not His essence. If so, when perhaps one day Christ steps down from His post,

could man allow Him to remain alive for even one day? God is willing to live on earth with man so that He may see the effects that the work by His hand will bring about in the years to follow. However, man is unable to tolerate His presence for even one day, so He could only give up. It is already the greatest extent of man's lenience and grace to allow God to do among man the work that He ought to do and to fulfill His ministry. Though those who have been personally conquered by Him show Him such grace, they still only permit Him to stay on until His work has finished, and not one moment more. If this is so, what of those He has not conquered? Is not the reason that man treats the incarnate God in this way because He is Christ with the shell of a normal human? If He had only the divinity and not a normal humanity, then would not the difficulties of man be resolved with the greatest of ease? Man begrudgingly acknowledges His divinity and shows no interest in His shell of an ordinary man, despite the fact that His essence is exactly that of Christ which submits to the will of the heavenly Father. As such, He could only cancel His work of being among man to share with them both joys and sorrows, for man could no longer tolerate His existence.

—The Word, Vol. 1. The Appearance and Work of God

2. The Importance of God Become Flesh

Relevant Words of God:

This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the real value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His creatures, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His creatures.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of

mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's

disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the will of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing compassion for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, obey, revere, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind

would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

The work of God is something that you cannot comprehend. If you can neither fully grasp whether your choice is correct, nor can you know whether the work of God can succeed, then why not try your luck and see whether this ordinary man may be of great help to you, and whether God has indeed done great work? However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such an extent that it was unbearable for God to witness, so He sent down a great flood to destroy mankind, sparing only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those spared by God are all those who have been loyal to Him until the end. Though both ages were times of great corruption unbearable for God to witness, and mankind in both ages became so corrupt and denied that God was their Lord, God destroyed only the people in the time of Noah. Mankind in both ages caused God great distress, yet God has remained patient with the men of the last days until now. Why is this? Have you never wondered why? If you truly do not know, then let Me tell you. The reason that God is able to

accord grace to people in the last days is not that they are less corrupt than people in the time of Noah, or that they have shown repentance to God, much less is it that technology in the last days is so advanced that God cannot bring Himself to destroy them. Rather, it is that God has work to do in a group of people in the last days, and that God will do this work Himself in His incarnation. Furthermore, God will choose a part of this group to become the objects of His salvation and the fruit of His management plan, and bring these people into the next age. Therefore, no matter what, this price paid by God has entirely been in preparation for the work His incarnated flesh will do in the last days. The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is such an ordinary man unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to

be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He brings is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being

incapable of receiving the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

3. The Difference Between the Work of God Incarnate and the Work of the Spirit

Relevant Words of God:

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God enters upon a new stage of work in the last days. He will reveal even more of His disposition, and it will not be the compassion and love of the time of Jesus. Since He has new work in hand, this new work will be accompanied by a new disposition. So, if this work were done by the Spirit —if God did not become flesh, and instead the Spirit spoke directly through thunder so that man had no way to have contact with Him, would man be

able to know His disposition? If it were solely the Spirit that did the work, then man would have no way of coming to know God's disposition. People can only behold God's disposition with their own eyes when He becomes flesh, when the Word appears in the flesh, and He expresses His entire disposition through the flesh. God really and truly lives among men. He is tangible; man can actually engage with His disposition, engage with what He has and is; only in this way can man truly come to know Him.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can

only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, it has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's

existence, shall know His real value to the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the real significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh

feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the day of their birth, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only this is the result achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which, speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, to make known the results achieved by the work

of the word, and to make known that the Spirit has come in the flesh and demonstrates His authority through judging man by the word. Although His flesh is the outward form of an ordinary and normal humanity, it is the results His words achieve that show to man He is full of authority, that He is God Himself, and that His words are the expression of God Himself. By this means all humanity is shown that He is God Himself, that He is God Himself who became flesh, that He is to be offended by none, and that no one can surpass His judgment by the word, and no force of darkness can prevail over His authority. Man submits to Him entirely because He is the Word become flesh, because of His authority, and because of His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. The reason why He becomes flesh is because the flesh can also possess authority, and He is capable of carrying out work in a practical manner among mankind, in such a way that it is visible and tangible to man. This work is much more realistic than the work done directly by the Spirit of God, who possesses all authority, and its results are also apparent. This is because God's incarnate flesh can speak and work in a practical way. The outward form of His flesh holds no authority, and can be approached by man, whereas His essence does carry authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this facilitates Him in doing work of a practical nature. All this practical work can achieve results. Even though no man realizes that He holds authority, or sees that He is not to be offended, or sees His wrath, He achieves the intended results of His words through His veiled authority, His hidden wrath, and the words He openly speaks. In other words, through His tone of voice, the sternness of His speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby fulfilling God's aim of

saving man. This is another aspect of the significance of His incarnation: to speak more realistically and allow the reality of His words to have an effect upon man, so that man may witness the power of the word of God. Therefore, were this work not done by means of the incarnation, it would not achieve the slightest results and would not be able to fully save sinful people. If God did not become flesh, He would remain the Spirit who is both invisible and intangible to man. Man being a creature of flesh, he and God belong to two different worlds and are possessed of different natures. The Spirit of God is incompatible with man, who is of flesh, and there is simply no way of establishing relations between them, not to mention that man is incapable of turning into a spirit. This being so, the Spirit of God must become a created being in order to do His original work. God can both ascend to the highest place and humble Himself to become a human creature, doing work among mankind and living in their midst, but man cannot ascend to the highest place and become a spirit, and even less can he descend to the lowest place. This is why God must become flesh to carry out His work. By the same token, during the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas there would have been no way for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for him. This being so, all that is possible would be to ask God to run back and forth a few times between heaven and earth, not to have man ascend to heaven to take this salvation, for man had fallen and, moreover, man simply could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among mankind and personally do the work that simply could not be accomplished by man. Every time God becomes flesh, it is out of absolute necessity. If

any of the stages could have been carried out directly by the Spirit of God, He would not have submitted to the indignity of being incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual world, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The

incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The

incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the

Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

4. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Relevant Words of God:

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's

influence of darkness and return before the throne of God. Only in this way can man be fully sanctified.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

(A Selected Chapter of God's Word)

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though

most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man's notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. People can give free rein to their imaginations, can choose whatever image they like as God's image to please themselves and make themselves feel happy. In this way, people may do whatever their own God most likes and wishes for them to do, without any scruples. What is more, people believe that no one is more loyal and devout than they toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their essence is actually the same.

Man is untroubled by his carefree belief in God and believes in God however he pleases. This is one of the "rights and freedoms of man," with

which no one may interfere, for people believe in their own God and not the God of anyone else; it is their own private property, and almost everyone possesses this kind of private property. People regard this property as a precious treasure, but to God there is nothing more lowly or worthless, for there is no clearer indication of opposition to God than this private property of man. It is because of the work of God incarnate that God becomes a flesh with a tangible form, and who can be seen and touched by man. He is not a formless Spirit, but a flesh that man can see and come into contact with. However, most of the Gods people believe in are fleshless deities that are formless, which are also of a free form. In this way, the incarnate God has become the enemy of most of those who believe in God, and those who cannot accept the fact of God's incarnation have, similarly, become the adversaries of God. Man is possessed of notions not because of his way of thinking, or because of his rebelliousness, but because of this private property of man. It is because of this property that most people die, and it is this vague God that cannot be touched, cannot be seen, and does not exist in reality that ruins man's life. Man's life is forfeited not by the incarnate God, much less by the God of heaven, but by the God of man's own imagining. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess

the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the practical deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to predict, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal and practical, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and practical value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, and there are clear intentions and clear required goals to it. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference

from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more practical, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only practical work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his old corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective —this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His practical value as concerns the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up

to God's Spirit and look down on God's flesh, irrespective of how they view or think, the practical significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that this work is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man practical objectives to pursue, clear words, and a sense that He is practical and normal, that He is humble and ordinary. Although man may be afraid of Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the practical deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and tangible flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural gods must be dispelled from their hearts, and

since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague gods from people's hearts, then he will fail to achieve the intended effect. The images of the vague gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and practicality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without practicality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the practicality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly

accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not devils. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to prune or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in

the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the God-fearing heart that man once possessed to those who have been conquered, and allowing him to achieve a normal life, which is to say, the normal life of a created being. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the power of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the power of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and it had no great correlation to the official work of

the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's rebelliousness and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work,

and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's thought at the time when He decided whether the work was to be done by the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity? Why else would He readily become a person who is regarded as lowly and is persecuted?

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's lack of fear for Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and

His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is a fallacy, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; God in His second incarnation has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been

corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual realm, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's rebelliousness and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the rebelliousness of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by

the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to submission, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

Every stage of God's work is implemented for the sake of all mankind and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and

He is the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object of His work that is supremely representative; He does not select a group of simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representatives for His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's selection of the objects of His work is not baseless, but is done according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest being done among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific intentions for mankind to those who follow

Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His intentions for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague god. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and regulations but, more importantly, He reveals to mankind a God who is practical and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the intentions of the vague god. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen

and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague god that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

Each stage of work of God in the flesh represents His work of the entire age, and it does not represent a certain period, as does the work of man. And so the end of the work of His last incarnation does not mean that

His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during the time that He is in the flesh, after which it spreads to all places. After the incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He should do and, besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation. This incarnate God first carries out a step of work that does not conform to the notions of man, after which He does more work that does not conform to the notions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the notions of man, in addition to which He does more work that does not conform to the notions of man, and so man develops even more critical views about Him. He just does the work of conquest among people who have myriad notions about Him. Regardless of how they treat Him, once He has fulfilled His ministry, all people will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but it also represents how the whole of mankind shall be

conquered. The effects that are achieved on these people are a precursor to the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall increasingly exceed even the effects on these people. The work of God in the flesh does not involve great fanfare, nor is it wreathed in obscurity. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it deceive anyone. What people see are real and genuine things, and what man gains is practical truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly pursue shall no longer have any notions about Him. This is not just the effect of His work on Chinese people, but it also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and submit to God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all mankind, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. This incarnate God has therefore already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the whole of mankind before making His utterances

and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited scope, and afterward He shall make man perform the duty that man should perform; this is the principle of His work. He can only live with man for a time and cannot accompany man until the work of the whole era is concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God, it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All created beings wish to know whether the work of the Creator has significance, and what it represents, and what it is done for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is done for the salvation of the whole of mankind, for the sake of defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God’s salvation. In this way,

the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is rebellious to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a created being, so that He is able to do real battle with Satan, to conquer man, who is rebellious to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and practical, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are rebellious to God and oppose Him can never

truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His created beings, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the practical value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and

is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His created beings, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His created beings.

—The Word, Vol. 1. The Appearance and Work of God

5. The Two Incarnations Complete the Significance of the Incarnation

Relevant Words of God:

The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man, experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. For, man being of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit. All that man can come into contact with is God's incarnate flesh, and only by means of this is man able

to grasp all the ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man

in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God in His first incarnation did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of incarnation, God has returned to the flesh once again, living out all the normality and reality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. In essence, the second incarnate flesh is like the first, but it is even more real, even more normal than the first. As a consequence, the suffering the

second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is unlike the suffering of corrupted man. It also stems from the normality and reality of His flesh. Because He performs His ministry in utterly normal and real flesh, the flesh must endure a great deal of hardship. The more normal and real this flesh is, the more He will suffer in the performance of His ministry. God's work is expressed in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—and all this suffering stems from the reality and normality of His flesh. From the suffering that the two incarnate fleshes have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more real the flesh that undertakes the work, the harsher people's notions, and the more dangers are likely to befall Him. And yet, the more real the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that God in His second incarnation performs the work of conquest and defeats Satan. Only a flesh that is completely normal and real can perform the work of conquest in its entirety and bear powerful testimony. That is to say, the conquest of man is made effective through the reality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other words, the work of the Spirit realized in the flesh, the flesh's duty,

is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the work of conquest that God's work in the flesh will be accomplished in full. The initial work of redemption was only the beginning of the work of incarnation; the flesh that performs the work of conquest will complete the entire work of incarnation. In gender, one is male and the other female, so completing the significance of God's incarnation, and dispelling man's notions of God: God can become both male and female, and in essence, the incarnate God is genderless. He made both man and woman, and to Him, there is no division of gender. In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His real words, there is no need

to subdue him with miracles, and so this stage is to complete the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or

the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof

that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word." Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

Whether in this stage God incarnate is enduring hardship or performing His ministry, He does so to complete the meaning of incarnation, for this is God's last incarnation. God can only be incarnated twice. There cannot be a third time. The first incarnation was male, the second female, and so the image of God's flesh is completed in man's mind; moreover, the two incarnations have already finished God's work in the flesh. The first time, God incarnate possessed normal humanity in order to complete the meaning of incarnation. This time He also possesses normal humanity, but the meaning of this incarnation is different: It is deeper, and His work is of more profound significance. The reason God has become flesh once more is to complete the meaning of incarnation. When God has wholly ended this stage of His work, the entire meaning of incarnation, that

is, God's work in the flesh, will be complete, and there will be no more work to be done in the flesh. Which is to say, from now on God will never again come into the flesh to do His work.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The Two Incarnations Complete the Significance of the Incarnation

(A Selected Chapter of God's Word)

Each stage of work done by God has its own practical significance. Back then, when Jesus came, He came in male form, and when God comes this time, His form is female. From this, you can see that God's creation of both men and women can be of use in His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in each stage has its significance; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any restrictions, but is especially free. Yet every stage of work has its own practical significance. God became flesh twice, and it is self-evident that

His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order personally to do work for man to witness, man would forever cling to the notion that God is only male, not female. Before this, all humanity believed that God could only be male and that a female could not be called God, for all humanity regarded men as having authority over women. They believed that no woman could take on authority, only men. What is more, they even said that man was the head of woman and that woman must obey man and could not surpass him. In times past, when it was said that man was woman's head, this was directed at Adam and Eve, who had been beguiled by the serpent—not at man and woman as they had been created by Jehovah in the beginning. Of course, a woman must obey and love her husband, and a husband must learn to feed and support his family. These are the laws and decrees set forth by Jehovah that humankind must abide by in their lives on earth. Jehovah said to woman, "Your desire shall be to your husband, and he shall rule over you." He spoke thus only so that humankind (that is, both man and woman) might live normal lives under the dominion of Jehovah, and so that the lives of humankind might have a structure, and not fall out of their proper order. Therefore, Jehovah made appropriate rules for how man and woman should act, though this was only in regard to all the created beings living on the earth, and bore no relation to God's incarnate flesh. How could God be the same as His created beings? His words were directed only toward the humankind of His creation; it was in order for humankind to live normal lives that He established rules for man and woman. In the beginning, when Jehovah created humankind, He made two kinds of human being, both male and female; and so there is the division of male and female in His incarnate fleshes. He did not decide His work based on the words He spoke to Adam and Eve. The two times He has become flesh have been

determined entirely according to His thinking at the time He first created humankind; that is, He has completed the work of His two incarnations based on the male and the female before they were corrupted. If humanity took the words spoken by Jehovah to Adam and Eve, who had been beguiled by the serpent, and applied them to the work of God's incarnation, would not Jesus also have to love His wife as He ought? This way, would God still be God? And this being so, would He still be able to complete His work? If it be wrong for God's incarnate flesh to be female, then would it not also have been an error of the greatest magnitude for God to have created woman? If people still believe that it would be wrong for God to be incarnated as female, then would not Jesus, who did not get married and was therefore unable to love His wife, be as much in error as the present incarnation? Since you use the words spoken to Eve by Jehovah to measure the truth of God's incarnation in the present day, then you must use Jehovah's words to Adam to judge the Lord Jesus who became flesh in the Age of Grace. Are these not one and the same? Since you take the measure of the Lord Jesus according to the male who had not been beguiled by the serpent, then you may not judge the truth of today's incarnation according to the female who had been beguiled by the serpent. This would be unfair! Measuring God in this way proves that you lack rationality. When Jehovah twice became flesh, the gender of His flesh was related to the male and the female who had not been beguiled by the serpent; it was in accordance with the male and the female who had not been beguiled by the serpent that He twice became flesh. Do not think that the maleness of Jesus was the same as that of Adam, who was beguiled by the serpent. The two are completely unrelated, they are males of two different natures. Surely it cannot be that the maleness of Jesus proves He is the head of all women but not of all men? Is He not the King of all the Jews (including both men and women)?

He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all created beings and the head of all created beings. How could you determine the maleness of Jesus to be the symbol of the head of woman? Would this not be blasphemy? Jesus is a male who has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male like Adam who was corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God who possesses the maleness of Adam? In that case, would not all of God's work have been wrong? Would Jehovah have incorporated within Jesus the maleness of Adam who was beguiled by the serpent? Is not the incarnation of the present time another instance of the work of God incarnate, who is different in gender from Jesus but like Him in nature? Do you still dare say that God incarnate could not be female, because woman was the first to be beguiled by the serpent? Do you still dare say that, as woman is the most unclean and the source of the corruption of humankind, God could not possibly become flesh as a female? Do you dare to persist in saying that "woman shall always obey man and may never manifest or directly represent God"? You did not understand in the past, but can you now go on blaspheming the work of God, especially the incarnate flesh of God? If this is not clear to you, best mind your tongue, lest your foolishness and ignorance be revealed and your ugliness exposed. Do not think that you understand everything. I tell you that all you have seen and experienced is insufficient for you to understand even a thousandth of My management plan. So why then do you act so haughty? That little bit of talent and tiny bit of knowledge you have are insufficient for Jesus to use in even a single second of His work! How much experience do you actually possess? What you have seen and all that you have heard in your lifetime and what you have imagined are less than the work I do in a single moment! You had best not nitpick and find fault.

You can be as arrogant as you want, but you are nothing more than a created being not even the equal of an ant! All that you hold within your belly is less than what is in an ant's belly! Do not think, just because you have gained some experience and seniority, that this entitles you to gesticulate wildly and talk big. Are not your experience and your seniority the product of the words I have uttered? Do you believe that they were in exchange for your own labor and toil? Today, you see that I have become flesh, and on this account alone there is in you a glut of concepts, and no end of notions therefrom. If not for My incarnation, even if you were possessed of extraordinary talents, you would not have so many concepts; and is it not from these that your notions arise? If Jesus had not become flesh that first time, would you even know of the incarnation? Is it not because the first incarnation gave you knowledge that you have the impudence to try to judge the second incarnation? Why, instead of being a submissive follower, are you subjecting it to study? When you have entered into this stream and come before the incarnate God, would He allow you to research Him? You can research your own family history, but if you try to research the "family history" of God, would the God of today allow you to conduct such a study? Are you not blind? Do you not bring contempt upon yourself?

If only the work of Jesus was done, and was not complemented by work in this stage of the last days, man would forever cling to the notion that Jesus alone is the only Son of God, that is, that God has only one son, and that anyone who comes thereafter by another name would not be the only Son of God, much less God Himself. Man has the notion that anyone who serves as a sin offering or who assumes power on God's behalf and redeems all humankind, is the only Son of God. There are some who believe that as long as the One who comes is a male, He may be deemed the

only Son of God and God's representative. There are even those who say that Jesus is the Son of Jehovah, His only Son. Are such notions not overblown? If this stage of work were not done in the final age, then toward God the whole of humankind would be veiled under a dark shadow. If this were the case, man would think himself higher than woman, and women would never be able to hold their heads up, and then not even a single woman could be saved. People always believe that God is male, and moreover that He has always despised woman and would not grant her salvation. If this were the case, would it not be true that all women, who were created by Jehovah and who have also been corrupted, would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? For this reason, the stage of work in the last days is undertaken in order to save the whole of humankind, not just woman. If anyone should think that were God to be incarnated as female, it would solely be for the sake of saving woman, then that person would indeed be a fool!

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the

previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the

incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the evil. Does He not do all of this Himself? Is this not the omnipotence of God? He was able both to promulgate laws for man and to issue him commandments, and He was also able to lead the early Israelites in living their lives on earth, and to guide them in building the temple and altars, holding all the Israelites under His dominion. Because of His authority, He lived on earth

with the people of Israel for two thousand years. The Israelites dared not rebel against Him; all feared Jehovah and observed His commandments. Such was the work that was done by virtue of His authority and His omnipotence. Then, during the Age of Grace, Jesus came to redeem the whole of fallen humankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed humankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man, so that they might forever be forgiven. He was merciful, compassionate, patient, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be patient and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned. But during the final stage it can no longer be so. The work of Jesus and Jehovah was not entirely the same even though They were of one Spirit. The work of Jehovah did not bring the age to an end, but guided the age, ushering in the life of humankind on earth, and the work of today is to conquer those in the Gentile nations who have been deeply corrupted, and to lead not only God's chosen people in China, but the entire universe and all humankind. It may appear to you that this work is being done only in China, but in fact it has already begun to spread abroad. Why is it that people outside China seek the true way, time and time again? It is because the Spirit has already set to work, and the words spoken today are directed toward people throughout the universe. With this, half of the work is already under way. From the creation of the world to the present, the Spirit of God has set this great work in motion, and has moreover done different work in different ages and

among different nations. The people of each age see a different disposition of His, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd; but He is also man's judgment, chastisement, and curse. He could lead man to live on earth for two thousand years, and He could also redeem corrupted humankind from sin. Today, He is also able to conquer humankind, who does not know Him, and to prostrate them under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment, and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, and pruning. And to those who are eliminated, He is punishment and retribution. Tell Me, is God not almighty? He is capable of any and all work, not just the crucifixion, as you imagine. You think too little of God! Do you believe that all He can do is redeem the whole of humankind through His crucifixion, and that's it? And after that, you will follow Him up to heaven to eat of the fruit from the tree of life and drink from the river of life? … Could it be that simple? Tell Me, what have you accomplished? Do you have the life of Jesus? You were indeed redeemed by Him, but the crucifixion was the work of Jesus Himself. What duty have you fulfilled as a human being? You have only outward piety, but you do not understand His way. Is that how you manifest Him? If you have not attained the life of God or seen the entirety of His righteous disposition, then you cannot claim to be one that has life, and you are not worthy to pass through the gate of the kingdom of heaven.

Not only is God a Spirit, He can also become flesh. He is, moreover, a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites—the Jews of that time. He was at first a fleshly body, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in every place. He can be Jehovah, or Jesus, or Messiah; in the end, He can also become Almighty God. He is righteousness, judgment, and chastisement; He is curse and wrath; but He is also mercy and lovingkindness. All the work He has done is capable of representing Him. What manner of God do you say He is? You cannot explain. If you truly cannot explain, you should not come to conclusions about God. Do not draw the conclusion that God is forever a God of mercy and lovingkindness just because He did the work of redemption in one stage. Can you be certain that He is only a merciful and loving God? If He is merely a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? According to people's notions and thoughts, God should be merciful and loving to the very end, so that every last member of humankind can be saved. But why, in the last days, does He send down such great disasters as earthquake, pestilence, and famine to destroy this evil humankind, which regards God as an enemy? Why does He allow man to suffer these disasters? As for what manner of God He is, no one among you dares to say, and none is able to explain. Can you be certain that He is the Spirit? Do you dare say that He is none other than the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man's sake?

—The Word, Vol. 1. The Appearance and Work of God

Chapter 6 Several Forms of Differentiation That You Should Possess in Your Belief in God

1. Differentiation Between the Work of God and That of Man

Relevant Words of God:

The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era, which means that God's own work represents every dynamic and trend of the work of the Holy Spirit, whereas the work of the apostles comes after God's own work and follows from it, and it does not lead the era, nor does it represent trends of the Holy Spirit's work in a whole era. They only do the work man ought to do, which has nothing at all to do with the management work. The work God does Himself is a project within the management work. Man's work is only the duty that people who are used fulfill, and it is unrelated to the management work. Despite the fact that they are both the work of the Holy Spirit, due to differences in identities and representations of the work, there are clear and essential differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit varies on objects with different identities. These are the principles and scope of the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The work that God Himself does is entirely the work He intends to do in His own management plan and it pertains to the great management. The work done by man consists of supplying their individual experience. It consists of finding out a new path of experience beyond that trodden by those who have gone before, and of guiding their brothers and sisters while under the guidance of the Holy Spirit. What these people supply is their individual experience or the spiritual writings of spiritual people. Although these people are used by the Holy Spirit, the work they do is unrelated to

the great work of management in the six-thousand-year plan. They are merely those who have been raised up by the Holy Spirit in different periods to lead the people in the stream of the Holy Spirit, until the functions they can perform are at an end or until their lives come to an end. The work they do is only to prepare an appropriate path for God Himself or to continue a certain aspect of the management of God Himself on earth. In themselves, these people are unable to do the greater work of His management, nor can they open up new ways out, even less can any of them bring to a conclusion all of God's work from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age is not something that can be done by man in God's place. It cannot be done by any other than God Himself. All the work done by man consists of performing his duty as a created being and is done when he is moved or enlightened by the Holy Spirit. The guidance that these people provide consists entirely of showing man the path of practice in daily life and how he should act in harmony with the will of God. The work of man neither involves the management of God nor represents the work of the Spirit. As an example, the work of Witness Lee and Watchman Nee was to lead the way. Be the way new or old, the work was premised upon the principle of remaining within the Bible. Whether it was to restore the local church or build the local church, their work had to do with establishing churches. The work they did carried on the work that Jesus and His apostles had left unfinished or had not further developed in the Age of Grace. What they did in their work was to restore what Jesus had, in His work of the time, asked of the generations coming after Him, such as keeping their heads covered, receiving baptism, breaking bread, or drinking wine. It

could be said that their work was to keep to the Bible and to seek paths within the Bible. They made no new advances of any kind. Therefore, one can see in their work only the discovery of new ways within the Bible, as well as better and more realistic practices. But one cannot find in their work the present will of God, much less find the new work that God in the last days plans to do. This is because the path they walked was still an old one —there was no renewal and no advancement. They continued to hold onto the fact of the crucifixion of Jesus, to observe the practice of asking people to repent and confess their sins, to adhere to the sayings that he who endures to the end shall be saved and that man is the head of woman, and woman must obey her husband, and even more to the traditional notion that sisters cannot preach, but only obey. If such manner of leadership had continued to be observed, the Holy Spirit would never have been able to carry out new work, to set people free from rules, or to lead them into a realm of freedom and beauty. Therefore, this stage of work, which changes the age, requires that God Himself work and speak; otherwise no man can do so in His stead. Thus far, all the work of the Holy Spirit outside of this stream has come to a standstill, and those who were used by the Holy Spirit have lost their bearings. Therefore, since the work of the people used by the Holy Spirit is unlike the work done by God Himself, their identities and the subjects on behalf of whom they act are likewise different. This is because the work the Holy Spirit intends to do is different, and on this account those who alike do work are accorded different identities and statuses. The people used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but what they do cannot express the disposition and the will of God in the new age. They work only to do away with the work of the former age, and not in order to do new work for the purpose of directly representing the disposition of God

Himself. Thus, no matter how many outdated practices they abolish or how many new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare the abolishment of the practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the work He intends to do; that is, He directly expresses the work that He has brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work differ from those in ages past. However, from the perspective of God Himself, this is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is an extension of knowledge and systematization of practice founded on the work of others. That is to say, the essence of the work done by man is to follow an established order and to "walk old paths in new shoes." This means that even the path walked by the people used by the Holy Spirit is built upon that launched by God Himself. So, when all is said and done, man is still man, and God is still God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

In the Age of Grace, Jesus also spoke many words and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke words and did work. The prophets of the Old Testament spoke prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. To discern this matter, you must not consider the nature of the

flesh, nor should you consider the depth or superficiality of their words. Always you must first consider their work and the effects their work achieves in man. The prophecies spoken by the prophets at the time did not supply the life of man, and the inspirations received by those such as Isaiah and Daniel were merely prophecies, and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, which is not possible for mortals. Jesus, too, spoke many words, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the deviations of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs within man and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, the words he spoke were beyond him. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as God incarnate and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This

was the ushering in of a new age. In addition, He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work meant to lead a limited number of men. As for how God was incarnated as a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work—these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is God incarnate. As such, distinction can only be made among the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by God incarnate was mainly to usher in a new age, lead new work, and open up a new realm, these alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

You must know how to differentiate God's work from the work of man. What can you see in the work of man? There are many elements of man's experience in his work; what man expresses is what he is. God's own work also expresses what He is, but His being is different from man's. Man's being represents man's experience and life (what man experiences or

encounters in his life, or the philosophies for living he has), and people living in different environments express different beings. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences. He is well aware of the substance of man and can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for living and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's

disobedience and do not provide man with experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's disobedience for a long time and abhorring mankind's corruption. The work He does is all meant to reveal His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The work God does is not representative of the experience of His flesh; the work man does is representative of his experience. Everyone talks about their personal experience. God can express the truth directly, while man can only express the experience that corresponds to his having experienced the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; without them, he would be unable to work and unable to express his knowledge of God or his experience of the truth. To tell whether something is God's own work or man's work, you must simply compare the differences between the two.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

God becomes flesh solely to lead the age and set in motion new work. It is necessary for you to understand this point. This is much different from the function of man, and the two cannot be mentioned in the same breath. Man needs to be cultivated and perfected over a long period before he can be used to carry out work, and the kind of humanity that is needed is of an especially high order. Not only must man be able to sustain the sense of normal humanity, but he must further understand many of the principles and

rules governing his conduct in relation to others, and, moreover, he must commit to studying even more about the wisdom and ethical knowledge of man. This is what man should be furnished with. However, this is not so for God become flesh, for His work neither represents man nor is the work of man; it is, rather, a direct expression of His being and a direct implementation of the work that He ought to do. (Naturally, His work is carried out at the appropriate time, not casually or at random, and it is begun when it is time to fulfill His ministry.) He does not take part in the life of man or the work of man, that is, His humanity is not furnished with any of these (although this does not affect His work). He only fulfills His ministry when it is time for Him to do so; whatever His status, He simply forges ahead with the work that He ought to do. Whatever man knows of Him and whatever man's opinion of Him, His work is wholly unaffected.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (3)

The work of man stays within a range and is limited. One person can only do work of a certain phase and cannot do the work of the entire era—otherwise, he would lead people into the midst of rules. The work of man can only apply to a particular time or phase. This is because man's experience has its scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path man treads is completely the will of the Holy Spirit, because man can only be enlightened by the Holy Spirit, and cannot be completely filled with the Holy Spirit. The things man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those who can live out the reality of the truth experience within this range. When they experience the truth, it is always an experience of normal human life enlightened by the Holy Spirit; it is not a way of experiencing that

deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the foundation of living their human lives. Moreover, this truth varies from person to person, and its depth is related to the state of the person. One can only say that the path they walk is the normal human life of someone pursuing the truth, and it may be called the path walked by a normal person enlightened by the Holy Spirit. One cannot say that the path they walk is the path the Holy Spirit takes. In normal human experience, because people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments people experience and the ranges of their experience are not the same, and because of the admixture of their mind and thoughts, their experience is mixed to different degrees. Each person understands a truth according to their different, individual conditions. Their understanding of the real meaning of the truth is not complete and is only one or several aspects of it. The scope of the truth man experiences differs from person to person in line with each person's conditions. In this way, the knowledge of the same truth, as expressed by different people, is not the same. This is to say, man's experience always has limitations and cannot completely represent the will of the Holy Spirit, nor can the work of man be perceived as the work of God, even if what is expressed by man corresponds very closely to God's will, and even if the experience of man is very close to the perfecting work that the Holy Spirit performs. Man can only be God's servant, doing the work that God entrusts to him. Man can only express knowledge enlightened by the Holy Spirit and truths obtained from his personal experiences. Man is unqualified and does not meet the conditions to be the outlet of the Holy Spirit. He is not entitled to say that his work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his

experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the will of the Holy Spirit. Therefore, the path man walks cannot be said to be the path walked by the Holy Spirit, because the work of man cannot represent the work of God, and man's work and man's experience are not the complete will of the Holy Spirit. Man's work is susceptible to falling into rules, and the method of his work is easily confined to a limited scope, and is unable to lead people to a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always limited; the method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or the work of God Himself. This is because man's experience, in the end, is limited. However God does His work, it is unbound by rules; however it is done, it is not limited to a single method. There are no rules whatsoever to God's work—all His work is released and free. No matter how much time man spends following Him, he cannot distill any laws that govern God's ways of working. Although His work is principled, it is always done in new ways and always has new developments, and it is beyond man's reach. In a single period, God may have several different types of work and different ways of leading people, making it so people always have new entries and changes. You cannot discern the laws of His work because He is always working in new ways, and only thus do followers of God not become bound by rules. The work of God Himself always avoids people's notions and counters them. Only those who follow and pursue Him with a true heart can have their dispositions transformed and be able to live freely, not subjected to any rules or restrained by any religious notions. The work of man makes demands of people based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain

scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, these things become rules and rituals. If the work of one period is led by someone who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God. Therefore, if someone is a qualified leader, that person must have undergone judgment and accepted being perfected. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and unreal things. With time, they will lead people into vague and supernatural rules. The work that God performs does not accord with the flesh of man. It does not accord with man's thoughts, but counters man's notions; it is not tainted with vague religious colorings. The results of God's work cannot be achieved by someone who has not been perfected by Him; they are beyond the reach of man's thinking.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

2. Differentiation Between the Work of the Holy Spirit and That of Evil Spirits

Relevant Words of God:

God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is done according to man's normal requirements. If it is the work of the Holy Spirit, people become ever more normal, and their humanity becomes ever more normal. People gain an increasing knowledge of their corrupt satanic disposition, and of the substance of man, and they also gain an ever greater longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes more and more capable of change—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the substance of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing people before God or giving them a true understanding of God, and even causes their humanity to become ever more lowly and their sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

You must understand what comes from God and what comes from Satan. What comes from God gives you visions with ever greater clarity and brings you ever closer to God; you share earnest love with your brothers and sisters, you are capable of showing consideration for God's

burden, and have a God-loving heart that never diminishes. There is a road ahead for you to walk. What comes from Satan causes visions to disappear with you, and causes you to lose all that you had before; you become estranged from God, you have no love for your brothers and sisters, and you have a hateful heart. You become desperate, you no longer wish to live the church life, and your God-loving heart is no more. This is Satan's work, and is also the consequence to which the work of evil spirits leads.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 22

The work of the Holy Spirit is a form of proactive guidance and positive enlightenment. It does not allow people to be passive. It brings them solace, gives them faith and resolve, and enables them to pursue being made perfect by God. When the Holy Spirit works, people are able to enter actively; they are not passive or forced, but act at their own initiative. When the Holy Spirit works, people are glad and willing, willing to obey and happy to humble themselves. Even though they are pained and fragile inside, they have the resolve to cooperate; they suffer gladly, they are able to obey, and they are untainted by human will, untainted by the thinking of man, and certainly they are untainted by human desires and motivations. When people experience the work of the Holy Spirit, they are especially holy inside. Those who are possessed of the work of the Holy Spirit live out the love of God and the love of their brothers and sisters; they delight in the things that delight God and loathe the things that God loathes. People who are touched by the work of the Holy Spirit have normal humanity, and they constantly pursue the truth and are possessed of humanity. When the Holy Spirit works within people, their condition becomes better and better, and their humanity becomes more and more normal, and though some of their cooperation may be foolish, their motivations are right, their entry is

positive, they do not try to cause disruption, and there is no malevolence within them. The work of the Holy Spirit is normal and real, the Holy Spirit works in man according to the rules of the normal life of man, and He carries out enlightenment and guidance within people according to the actual pursuit of normal people. When the Holy Spirit works in people, He guides and enlightens them according to the needs of normal people. He provides for them according to their needs, and He positively guides and enlightens them according to what they lack, and according to their deficiencies. The Holy Spirit's work is to enlighten and guide people in real life; only if they experience God's words in their actual lives are they able to see the work of the Holy Spirit. If, in their everyday lives, people are in a positive state and have a normal spiritual life, then they are possessed of the work of the Holy Spirit. In such a state, when they eat and drink the words of God, they have faith; when they pray, they are inspired; when they come up against something, they are not passive; and as things happen, they are able to see the lessons within those things that God requires them to learn. They are not passive or weak, and although they have real difficulties, they are willing to obey all the arrangements of God.

What effects are achieved by the work of the Holy Spirit? You may be foolish, and you may be devoid of discernment, but the Holy Spirit has but to work and there will be faith in you, and you will always feel that you cannot love God enough. You will be willing to cooperate, no matter how great the difficulties ahead. Things will happen to you and it will not be clear to you whether they come from God or from Satan, but you will be able to wait, and you will be neither passive nor remiss. This is the normal work of the Holy Spirit. When the Holy Spirit works within you, you still encounter real difficulties: Sometimes you will be brought to tears, and sometimes there will be things that you are incapable of overcoming, but

this is all just a phase of the ordinary work of the Holy Spirit. Although you did not overcome those difficulties, and although at the time you were weak and full of complaints, afterward you were still able to love God with absolute faith. Your passiveness cannot prevent you from having normal experiences, and regardless of what other people say, and how others attack you, still you are able to love God. During prayer, you always feel that in the past you were so indebted to God, and you resolve to satisfy God and renounce the flesh whenever you encounter such things again. This strength shows that the work of the Holy Spirit is within you. This is the normal state of the work of the Holy Spirit.

What is the work that comes from Satan? In the work that comes from Satan, the visions within people are vague; people are without normal humanity, the motivations behind their actions are wrong, and although they wish to love God there are always accusations within them, and these accusations and thoughts cause constant interference within them, constraining the growth of their life and stopping them from coming before God in the normal condition. This is to say, as soon as the work of Satan is within people, their hearts cannot be at peace before God. Such people do not know what to do with themselves—when they see people gathering together, they want to run away, and they are unable to close their eyes when others pray. The work of evil spirits wrecks the normal relationship between man and God, and upsets people's previous visions or their former path of life entry; in their hearts they can never draw close to God, and things always happen that cause disruption to them and shackle them. Their hearts cannot find peace and they are left with no strength to love God and with their spirits sinking. Such are the manifestations of the work of Satan. The manifestations of the work of Satan are: being unable to stand your ground and stand witness, causing you to become someone who is at fault

before God and who has no faithfulness toward God. When Satan interferes, you lose the love and loyalty toward God within you, you are stripped of a normal relationship with God, you do not pursue the truth or the improvement of yourself; you regress and become passive, you indulge yourself, you give free rein to the spread of sin and are not hateful of sin; furthermore, the interference of Satan makes you dissolute; it causes God's touch to disappear within you and makes you complain about God and oppose Him, leading you to question God; there is even the risk that you will abandon God. All of this comes from Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

God works in a gentle, delicate, loving and caring way, a way that is extraordinarily measured and proper. His way does not provoke in you intense emotional reactions such as: "God must let me do this" or "God must let me do that." God never gives you that kind of mental or emotional intensity that makes things unbearable. Is that not so? Even when you accept God's words of judgment and chastisement, how do you feel then? When you sense the authority and power of God, how do you feel then? Do you feel that God is divine and inviolable? Do you feel distance between yourself and God at these times? Do you feel the fear of God? No—rather, you feel fearful reverence toward God. Is it not because of God's work that people feel all of these things? …

… God works on man and cherishes man both in His attitude and in His heart. Conversely, does Satan cherish man? No, it does not cherish man. On the contrary, it spends much time thinking about harming man. Is that not so? When it is thinking about harming man, is its state of mind one of urgency? (Yes.) So, as regards Satan's work on man, I have two phrases that can amply describe the malicious and evil nature of Satan, that can truly

allow you to know the hatefulness of Satan: In Satan's approach to man, it always wants to forcefully occupy and possess man, each and every one, to the extent that it can gain complete control of man and harm man grievously, so that it can achieve its objective and fulfill its wild ambition. What does "forcefully occupy" mean? Is it something that happens with your consent, or without your consent? Does it happen with your knowing, or without your knowing? The answer is that it happens completely without your knowing! It happens in situations where you are unaware, perhaps without it even saying or doing anything to you, with no premise, no context—there Satan is, circling around you, surrounding you. It looks for an opportunity to exploit and then it forcefully occupies you, possesses you, achieving its objective of gaining complete control of you and of inflicting harm upon you. This is a most typical intention and behavior of Satan as it struggles to wrest mankind away from God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Some people say that the Holy Spirit is working in them at all times. This is impossible. If they were to say that the Holy Spirit is always with them, that would be realistic. If they were to say that their thinking and sense are normal at all times, that would also be realistic, and would show that the Holy Spirit is with them. If they say the Holy Spirit is always working within them, that they are enlightened by God and touched by the Holy Spirit at every moment, and gain new knowledge all the time, then this is by no means normal! It is entirely supernatural! Without a shadow of a doubt, such people are evil spirits! Even when the Spirit of God comes into the flesh, there are times when He must eat and must rest—to say nothing of humans. Those who have been possessed by evil spirits seem to be without the weakness of the flesh. They are able to forsake and give up everything, they are free of the emotion, capable of enduring torment and

do not feel the slightest fatigue, as if they have transcended the flesh. Is this not extremely supernatural? The work of evil spirits is supernatural—no human could achieve such things! Those who lack discernment are envious when they see such people: They say they have such vigor in their belief in God, have great faith, and never show the slightest sign of weakness! In fact, these are all manifestations of the work of an evil spirit. For, normal people inevitably have human weaknesses; this is the normal state of those who have the presence of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

Sermon and Fellowship Excerpts for Reference:

The main work of the Holy Spirit is enlightenment and illumination, letting one understand God's words, and enter into God's words; that is, it is to guide people in understanding the truth and entering into the truth, enlightening and illuminating people in the midst of all kinds of trials and environments, letting them understand the will of God. Of course, through various people, things and objects the Holy Spirit also exposes people, prunes them, disciplines them, and punishes them, all with the goal of bringing them to salvation. The Holy Spirit rules over all, arranging all kinds of situations to change people, perfecting them. In the work of God's salvation, although the work of the Holy Spirit is multifaceted, it is without exception concerned with salvation. Although the work of the Holy Spirit is hidden, and does not seem at all unearthly on the surface, those who have experience understand clearly in their hearts. On the contrary, the work of evil spirits is fantastically otherworldly, it is visible, can be felt, and is very abnormal. From the doings of evil spirits, it can be seen that evil spirits particularly love to reveal themselves, they are incredibly evil, without the slightest trace of truth. No matter how many years evil spirits work on a person, their corrupt disposition does not change in the slightest. Rather

they become less and less normal, even losing normal human reason. This is the result of the work of evil spirits. This is how Satan and evil spirits of all kinds corrupt people, bind people, and deceive people. In the end, people become ghosts, and those people who have been deceived by evil spirits are forfeit to Satan and are devoured. The work of the Holy Spirit is all about the salvation of humanity, and the more work of the Holy Spirit a person has, the more they are able to understand the truth; their humanity becomes more and more normal, and they become more and more human. In the end they will gain God's salvation, becoming a person in possession of the truth and full humanity. The main distinctions between the work of the Holy Spirit and of evil spirits are: Evil spirits can only corrupt people, bind people, and ultimately turn them into ghosts; the work of the Holy Spirit purifies the corrupt in salvation, giving them truth and full humanity. The work of the Holy Spirit can make genuinely holy people out of those corrupted by Satan and counted among the unclean spirits, and one could simply say, it takes those who have been corrupted into demons by Satan and turns them back into people. This is the difference between the work of the Holy Spirit and that of evil spirits.

—The Fellowship from the Above

The clear differences between the various work of evil spirits and the work of the Holy Spirit are specifically manifested in the following aspects: The Holy Spirit chooses honest people who pursue the truth, who have conscience and sense. These are the kind of people He works in. Evil spirits choose people who are crafty and absurd, who have no love for the truth, and who are without conscience or sense. Such are the people that evil spirits work in. When we compare those who are chosen for the work of the Holy Spirit and those who are chosen for that of evil spirits, we can see that God is holy, and righteous, that those who are chosen by God pursue the

truth, and are possessed of conscience and sense, that they are comparatively honest, and love that which is just. Those who are chosen by evil spirits are crafty, they are selfish and contemptible, they have no love for the truth, they are without conscience and sense and do not pursue the truth, and they are not true humankind. Evil spirits only choose negative things, from which we see that evil spirits love wickedness and darkness, that they run a mile from those who pursue the truth, and are quick to possess those who are twisted and crafty, who are enamored of unrighteousness, and easily bewitched. Those in whom evil spirits choose to work cannot be saved, and are eliminated by God. When, and against what background, do evil spirits work? They work when people have strayed far from God and rebelled against God. The work of evil spirits bewitches people. When people sin, when they are at their weakest, especially when they are in great pain in their hearts, when they are feeling bewildered and confused, evil spirits take this opportunity to slip in to bewitch and corrupt them, to sow discord between them and God. When people call upon God, when their hearts turn to God, when they need God, when they repent to God, or when they seek the truth, then the Holy Spirit begins to work in them. All that the Holy Spirit works is in order to save man, and He looks for opportunities to save man, whereas evil spirits look for chances to corrupt and beguile people. God is love, and evil spirits hate people. Evil spirits are contemptible and wicked, they are insidious and sinister. All that evil spirits do is in order to devour, corrupt, and harm man, and all that the Holy Spirit does is for the love and salvation of man. The effects of the work of the Holy Spirit are to purify people, to save them from their corruption, to allow them to know themselves and to know Satan, to be able to rebel against Satan, to be able to pursue the truth, and to ultimately live out the likeness of man. Evil spirits corrupt, defile, and bind

people, they plunge them ever deeper into sin, and bring ever greater pain to their lives, and so when evil spirits work in people, they're finished; ultimately, they are devoured by Satan, which is the outcome of the work of evil spirits. The effect of the work of the Holy Spirit is to eventually save people, to make them live out a real life, be completely free and liberated, and receive God's blessings. Evil spirits bring man to darkness, they take him to the abyss; the Holy Spirit takes man from darkness, into the light, and into freedom. The work of the Holy Spirit enlightens and guides people, He gives them opportunities, and when they are weak and have transgressions He brings them solace. He allows people to know themselves, allows them to pursue the truth, and He does not force people to do things, but lets them choose their path themselves, and ultimately takes them into the light. Evil spirits force people to do things and order them about. Everything they say is false and bewitches people, deceives them, and binds them; evil spirits do not give people freedom, they do not allow them to choose, they force them on the road to ruin, and ultimately plunge them deeper and deeper into sin, leading them to death.

—Sermons and Fellowship on Entry Into Life

The most obvious characteristic of the work of evil spirits is that it is supernatural. The words evil spirits speak or the things they ask people to do are abnormal and illogical, and even betray the basic morals and ethics of normal humanity, and that the nature of their words and actions is such that they do nothing but deceive, disturb, and corrupt people. It makes them only capable of harming, tormenting, and devouring people, and means they are never beneficial or helpful for people. When evil spirits possess people, they feel anxious and uneasy. Some even become abnormal, while others fall into a daze, and still others find themselves incredibly anxious and appear unable to sit still. At any rate, when evil spirits possess people, those

people change into something that is neither human nor demon, and lose their normal humanity and reason. This is sufficient proof that the essence of evil spirits is one of evil and ugliness, which is precisely the essence of Satan.

The main manifestations of those in whom evil spirits are working (those who are possessed by demons) are:

1. People in whom evil spirits are at work often tell others to do this and that, or tell someone something, or often speak false prophecies.

2. People in whom evil spirits are at work often speak in so-called "tongues" in prayer, in a way that no one understands, and even the speakers themselves do not understand. Some of the speakers can even "interpret these tongues" themselves.

3. People in whom evil spirits are at work are always receiving revelations with great frequency; the evil spirits send them in one direction one minute, and in another direction the next, causing these people to be in a state of constant anxiety.

4. People in whom evil spirits are at work always urgently want to do this or that, too impatient to wait and giving no consideration to whether or not conditions permit; they even run out in the middle of the night, exhibiting particularly abnormal behavior.

5. People in whom evil spirits are at work are wildly arrogant, they lack reason, and their speech all tends to be condescending and they lord it over others. They put others at a loss of what to do, and like demons, they force them to do things.

6. People in whom evil spirits are at work do not know how to fellowship about the truth, much less pay attention to God's work. They

have no regard for Him and are always trying to be a law unto themselves, and are capable of committing all kinds of outrages to disturb and destroy the normal order of the church.

7. People in whom evil spirits are at work inexplicably pass themselves off as someone else, claiming to be someone's spirit or sent by someone and that people should listen to them.

8. People in whom evil spirits are at work usually have no normal sense. They cannot understand any truth at all; they absolutely do not possess any capacity for understanding, nor are they enlightened by the Holy Spirit, and their thoughts are chaotic. When understanding things, these people are exceptionally absurd.

9. People in whom evil spirits are at work pay particular focus to lecturing others while working. Everything they do and say is meant to attack, bind, and corrupt other people, and they even go as far as to break people's resolve and cause them to become negative to the point that they cannot lift themselves back up; only then will they lay off. Their actions are all about causing disturbances and disruptions, and committing all kinds of outrages. They are devils, pure and simple, who harm, toy with, and devour others, and as soon as they get their way, they feel happy. This is the primary goal of the work of evil spirits.

10. People in whom evil spirits are at work live utterly abnormal lives. There is an ominous glint to their eyes, and the words they utter are extremely gruesome, as if a demon had descended to the world. There is no order to this kind of person's daily life, they are as erratic as undomesticated beasts. They are extremely repulsive and odious to others. This is precisely how people bound by demons express themselves.

These are the ten main ways in which the work of evil spirits manifests. Any person who displays any one of these expressions is certainly one in whom evil spirits are at work. To be exact, all those who manifest any of the aforementioned expressions of the work of evil spirits, regardless of which one, are people in whom evil spirits are at work. A person in whom evil spirits are at work often hates and deliberately distances themselves from people in whom the Holy Spirit is at work and who can fellowship about the truth. Often, the better someone is, the more they want to attack and condemn them. The more foolish someone is, the more they try to fawn upon and flatter them, and desire especially to come in contact with them. When evil spirits work, they always confuse black and white, portraying positive as negative and negative as positive. This is precisely how evil spirits act.

—Work Arrangements

Any spirit whose work is manifestly supernatural is an evil spirit, and the supernatural work and utterances of any spirit that is carried out in people is the work of an evil spirit; all of the means by which evil spirits work are abnormal and supernatural, and are primarily manifested in the six following ways:

1. Direct control of people's speech, which clearly shows that the evil spirit is talking, not the people themselves are talking normally;

2. The feeling that the evil spirit is instructing people and ordering them to do this and that;

3. People who, when they are in a room, can tell when someone is about to come in;

4. People who often hear voices talking to them that others can't hear;

5. People who are able to see and hear things that others can't;

6. People who are always agitated, and talking to themselves, and are incapable of normal conversation or interaction with people.

All those in whom an evil spirit is working inevitably have these six manifestations. They are irrational, on tenterhooks, incapable of normal interaction with people, it is as if they are unamenable to reason, and there is something detached and otherworldly about them. Such people have been possessed by an evil spirit or have an evil spirit working in them, and all of the work of evil spirits is manifest and supernatural. This is the most easily distinguishable work of evil spirits. When an evil spirit possesses someone, it toys with them so that they are completely messed up. They become irrational, like a zombie, which proves that in substance, evil spirits are wicked spirits that corrupt and devour people. The utterances of evil spirits are easy to distinguish: Their utterances fully epitomize their wicked substance, they are stagnant, turbid and stinking, they exude the stench of death. To people who are of good caliber, the words of evil spirits feel hollow and uninteresting, unedifying, like nothing but lies and empty talk, they feel muddled and convoluted, like a load of nonsense. This is some of the most easily-distinguishable of the evil spirits' nonsense. To bewitch people, some of the more high-grade evil spirits pretend to be God or Christ when they speak, while others pretend to be angels or famous figures. When they speak, these evil spirits are adept at imitating certain words or phrases of God, or the tone of God, and people who don't understand the truth are easily taken in by such high-grade evil spirits. The chosen people of God must be clear that, in substance, evil spirits are wicked and shameless, and that even if they are high-grade evil spirits, they are utterly bereft of the truth. Evil spirits, after all, are evil spirits, the substance of evil spirits is wicked, and of a kind with Satan.

—Work Arrangements

3. Differentiation Between the True Christ and False Christs

Relevant Words of God:

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be Christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether

or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come so that all men see Him; He comes to allow man to be led by His hand, and man thereby enters into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the essence of His flesh. No matter how He works, nothing He does goes beyond that which is attainable by the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false Christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false Christs flaunt themselves, and the more capable they are of working signs and wonders to deceive man. False Christs do not have the qualities of God;

Christ is not tainted by any element belonging to false Christs. God becomes flesh only to complete the work of the flesh, not to merely allow men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His essence is not baseless; His identity was not seized by His hand; it is determined by His work and His essence.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after

Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

There are some who are possessed by evil spirits and cry out vociferously, "I am God!" Yet, in the end, they are revealed, for they are wrong in what they represent. They represent Satan, and the Holy Spirit pays them no heed. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, "I am God, I am the beloved Son of God!" But the work I do is God's work. Need I shout? There is no need for exaltation. God does His own work Himself and does not need man to accord Him a status or give Him an honorific title: His work represents His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that it was only after receiving witness that He became the only Son of God? Long before He began His work, was there not already a man by the name of Jesus? You are unable to bring forth new paths or to represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You are unable to do the work of God Himself, and that of the Spirit you are unable to do. The wisdom, wonder, and unfathomability of God, and the entirety of the disposition by which God chastises man—all of these are beyond your capacity to express. It would therefore be useless to try to claim to be God; you would have only the name and none of the substance. God Himself has come, but no one recognizes Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it does not matter. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about

the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, as far as God is concerned, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by the Spirit. If you are unable to make way for a new age, or to bring the old to an end, or to usher in a new age, or to do new work, then you cannot be called God!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Sermon and Fellowship Excerpts for Reference:

If someone confuses God's chosen people and says that he is Christ, the flesh of God incarnate, then we need to look at his substance and expression, his work and words, and his revealed disposition, so as to ascertain whether he is Christ. To see his substance from these major aspects, we can make sure whether he is God incarnate. First, from the aspect of work, we should see that if His work is God's work, He will be able to express God's word, what God has and is, and God's righteous disposition. If it is the work of man, he can only speak of all that man has and is, man's experience and understanding. He is unable to speak of all that God has and is, God's work, requirements and disposition, let alone God's management plan and God's mystery. Second, from the aspect of word, there is a substantial difference between God's word and human word. The word of God represents all that God has and is, and the word of man represents all that man has and is. The word of God represents God's disposition. The word of man represents man's humanity. The word of God is the truth. The word of man is not the truth. It does not belong to the truth. Third, from the aspect of disposition, God's work can express God's disposition. Man's work cannot express God's disposition; it can only express man's personality. What does man's personality have? Does it have any righteousness, majesty, fury or the truth? Man's personality has none of

what God has and is. So the work of man does not involve a hint of God's disposition. It is very easy to judge from these aspects whether it is God's word or man's word, God's work or man's work. If man cannot tell the difference from these aspects, it is easy for him to be confused by false Christs and antichrists. If you can tell the difference from these three aspects, you will be able to determine who is God incarnate and who is not. The work, the words and the disposition—it is most accurate to tell the difference from these three aspects, and not to judge by outward appearances.

—Sermons and Fellowship on Entry Into Life

4. Differentiation Between the True and False Ways, and Between True and False Churches

Relevant Words of God:

What is the most basic principle in seeking the true way? You have to look at whether or not there is the work of the Holy Spirit in this way, whether or not these words are the expression of the truth, who is testified to, and what it can bring you. Distinguishing between the true way and the false way requires several aspects of basic knowledge, the most fundamental of which is to tell whether or not the work of the Holy Spirit is present therein. For the essence of people's belief in God is the belief in the Spirit of God, and even their belief in God incarnate is because this flesh is the embodiment of the Spirit of God, which means that such belief is still belief in the Spirit. There are differences between the Spirit and the flesh, but because this flesh comes from the Spirit, and is the Word become flesh, thus what man believes in is still the inherent essence of God. So, in distinguishing whether or not it is the true way, above all you must look at whether or not it has the work of the Holy Spirit, after which you must look at whether or not there is truth in this way. The truth is the life disposition of normal humanity, which is to say, that which was required of man when God created him in the beginning, namely, normal humanity in its entirety (including human sense, insight, wisdom, and the basic knowledge of being man). That is, you need to look at whether or not this way can lead people into a life of normal humanity, whether or not the truth that is spoken of is required according to the reality of normal humanity, whether or not this truth is practical and real, and whether or not it is most timely. If there is truth, then it is able to lead people into normal and real experiences; people, furthermore, become ever more normal, their human sense becomes ever

more complete, their life in the flesh and the spiritual life become ever more orderly, and their emotions become ever more normal. This is the second principle. There is one other principle, which is whether or not people have an increasing knowledge of God, and whether or not experiencing such work and truth can inspire a love of God in them and bring them ever closer to God. In this it can be measured whether or not this way is the true way. Most fundamental is whether this way is realistic rather than supernatural, and whether or not it is able to provide for the life of man. If it conforms to these principles, the conclusion can be drawn that this way is the true way. I say these words not to make you accept other ways in your future experiences, nor as a prediction that there will be the work of another new age in the future. I say them so that you may be certain that the way of today is the true way, so that you will not only be partially sure in your belief in the work of today and unable to gain insight into it. There are even many who, despite being certain, still follow in confusion; such certainty has no principle to it, and such people must be eliminated sooner or later. Even those who are especially ardent in their following are three parts sure and five parts unsure, which shows that they have no foundation. Because your caliber is too poor and your foundation too shallow, you have no understanding of differentiation. God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is done according to man's normal requirements. If it is the work of the Holy Spirit, people become ever more normal, and their humanity becomes ever more normal. People gain an increasing knowledge of their corrupt satanic disposition, and of the substance of man, and they also gain an ever greater longing for

the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes more and more capable of change—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the substance of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing people before God or giving them a true understanding of God, and even causes their humanity to become ever more lowly and their sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

In each stage of God's work there are also corresponding requirements of man. All those who are within the stream of the Holy Spirit are possessed of the presence and discipline of the Holy Spirit, and those who are not within the stream of the Holy Spirit are under the command of Satan, and without any of the work of the Holy Spirit. People who are in the stream of the Holy Spirit are those who accept the new work of God, and who cooperate in the new work of God. If those who are within this stream are incapable of cooperating, and unable to put into practice the truth required by God during this time, then they will be disciplined, and at worst will be forsaken by the Holy Spirit. Those who accept the new work of the Holy Spirit, will live within the stream of the Holy Spirit, and they will receive the care and protection of the Holy Spirit. Those who are willing to put the truth into practice are enlightened by the Holy Spirit, and those who are unwilling to put the truth into practice are disciplined by the Holy Spirit, and may even be punished. Regardless of what kind of person they are, provided that they are within the stream of the Holy Spirit, God will take

responsibility for all those who accept His new work for the sake of His name. Those who glorify His name and are willing to put His words into practice will receive His blessings; those who disobey Him and do not put His words into practice will receive His punishment. People who are in the stream of the Holy Spirit are those who accept the new work, and since they have accepted the new work, they should cooperate appropriately with God, and should not act as rebels who do not perform their duty. This is God's only requirement of man. Not so for the people who do not accept the new work: They are outside the stream of the Holy Spirit, and the discipline and reproach of the Holy Spirit do not apply to them. All day, these people live within the flesh, they live within their minds, and all that they do is according to the doctrine produced by the analysis and research of their own brains. This is not what is required by the Holy Spirit's new work, much less is it cooperation with God. Those who do not accept the new work of God are bereft of the presence of God, and, moreover, devoid of the blessings and protection of God. Most of their words and actions hold to the past requirements of the Holy Spirit's work; they are doctrine, not truth. Such doctrine and regulation are sufficient to prove that the gathering together of these people is nothing but religion; they are not the chosen ones, or the objects of God's work. The assembly of all those among them can only be called a grand congress of religion, and cannot be called a church. This is an unalterable fact. They do not have the Holy Spirit's new work; what they do seems redolent of religion, what they live out seems replete with religion; they do not possess the presence and work of the Holy Spirit, much less are they eligible to receive the discipline or enlightenment of the Holy Spirit. These people are all lifeless corpses, and maggots that are devoid of spirituality. They have no knowledge of man's rebelliousness and opposition, have no knowledge of all of man's evildoing, much less do

they know all of God's work and God's present will. They are all ignorant, base people, and they are scum that are unfit to be called believers! Nothing they do has any bearing on the management of God, much less can it impair God's plans. Their words and actions are too disgusting, too pathetic, and simply unworthy of mention. Nothing done by those who are not within the stream of the Holy Spirit has anything to do with the new work of the Holy Spirit. Because of this, no matter what they do, they are without the discipline of the Holy Spirit, and, moreover, without the enlightenment of the Holy Spirit. For they are all people who have no love for the truth, and who have been detested and rejected by the Holy Spirit. They are called evildoers because they walk in the flesh and do whatever pleases them under the signboard of God. While God works, they are deliberately hostile to Him, and run in the opposite direction to Him. Man's failure to cooperate with God is supremely rebellious in itself, so will not those people who deliberately run counter to God particularly receive their just retribution?

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Sermon and Fellowship Excerpts for Reference:

If the whole of the religious community were not hostile and opposed to it, then this would not be the true way. Remember: The true way will surely be opposed by most people, and even the world. When the Lord Jesus first came to work and preach, did the whole of Judaism not oppose Him? Each time God begins new work, the corrupt mankind has the greatest difficulty in accepting it, for the work of God is at odds with and refutes people's conceptions; people lack the capacity to understand, and are incapable of penetrating the spiritual realm, and if it were not for the work of the Holy Spirit, they would be unable to accept the true way. If it is believed to be the work of God, but it is not opposed by the religious community, and lacks the opposition and hostility of the world, then this

proves that the work of God is false. Why is mankind incapable of accepting the truth? Firstly, man is of the flesh, he is of a physical substance. Physical things are unable to penetrate the spiritual realm. What does it mean to be "unable to penetrate the spiritual realm"? It means being unable to see the spirits, the activities of the spirits and the spiritual realm, being unseeing of what God is doing and saying. People would be blind about what happens in the spiritual realm. In the physical world, people can only see material things. You cannot see which spirit does what work in people, or see what the Spirit of God has come to do and say. Sometimes you can hear His voice, but you do not know from where it comes; you read the words of God from a book, but still you do not know how or when God spoke these words, or know what they mean. People are unable to penetrate the spiritual realm, or grasp the source of God's words, and thus they require the enlightenment and illumination of the Holy Spirit, and the work of the Holy Spirit, in order to understand the truth. Secondly, mankind has been too profoundly corrupted, and his inside has been filled up with the myriad venom of Satan and myriad knowledge; if he evaluates everything using various satanic philosophies and knowledge, then he will never be able to establish what the truth is. Without the enlightenment and illumination of the Holy Spirit, man would be incapable of understanding the truth. And thus the true way is inevitably subjected to the persecution and rejection of man. Why is it easy for people to accept the knowledge and philosophies of Satan? Firstly, it is in line with their conceptions and the interests of their flesh, and it is beneficial to their flesh. They say to themselves, "Accepting knowledge such as this helps me: It will get me a promotion, it will make me successful, and allow me to achieve things. With knowledge such as this people will look up to me." That which benefits people is in line with their conceptions. … Having been corrupted

to this extent, and being unable to penetrate the spiritual realm, people can only oppose God, and thus God's work has met with man's rejection, opposition, and condemnation. This is normal. If God's work had not been met with the condemnation and opposition of the world and mankind, then this would prove that it is not the truth. If all that was spoken by God were in line with people's conceptions, would they condemn it? Would they oppose it? They would surely not.

—The Fellowship from the Above

A church is made up of those who have truly been predestined and chosen by God—it is composed of those who love the truth, pursue the truth, and are possessed of the work of the Holy Spirit. Only when these people assemble to eat and drink the word of God, lead the life of the church, experience the work of God, and perform their duty as creatures of God can it be a church. If a rabble says it truly believes in God, and prays, and reads the words of God, but does not love or pursue the truth, and is without the work of the Holy Spirit, and performs religious ceremonies, then it is not a church. More precisely, churches without the work of the Holy Spirit are not churches; they are but religious venues and people who perform religious ceremonies. They are not people who truly obey God and experience the work of God. …

……

… A church is a gathering of people who truly believe in God and pursue the truth, and it absolutely does not contain the wicked—they do not belong to a church. If a group of people who did not pursue the truth and did not do anything to put the truth into practice gathered together, it would not be a church. It would be a religious venue, or a rabble. A church must be made up of people who truly believe in God and pursue the truth, who

eat and drink the words of God, and worship God, perform their duty, and experience the work of God and have acquired the work of the Holy Spirit. Only this is a church. Thus, when you evaluate whether it's a real church, you must first look at what kind of people it has. Secondly, you must look at whether or not they have the work of the Holy Spirit; if their assembly is without the work of the Holy Spirit, it is not a church, and if it is not a gathering of those who pursue the truth, then it is not a church. If a church has no one who truly pursues the truth, then this church is without the work of the Holy Spirit; if there is a person in it who is willing to pursue the truth, and remains in such a church, then that person cannot be saved. They should leave that rabble and look for a church as soon as they can. If, within a church, there are three or five people who pursue the truth, and 30 or 50 people who are but a rabble, then those three or five people who truly believe in God and pursue the truth should come together; if they come together their gathering is still a church, a church with fewest members, but which is pure.

—Sermons and Fellowship on Entry Into Life

The leaders and pastors of the religious world have not experienced the work of God or been made perfect and built up by the Holy Spirit, but have instead become leaders and pastors in the religious community after graduating from a seminary and being given a diploma. They are without the work and confirmation of the Holy Spirit, they have not the slightest true knowledge of God, and their mouths can speak of nothing but theological knowledge and theories. They have not actually experienced anything. Such people are totally unqualified to be used by God; how could they lead man before God? They hold up graduation from seminary as proof of their own entitlement, they do everything they can to flaunt their knowledge of the Bible, they are insufferably arrogant—and because of

this, they are condemned by God, and loathed by God, and have lost the work of the Holy Spirit. Of this there is no doubt. Why the religious community has become the deadly enemy of Christ is a very thought-provoking question. What does it show that, in the Age of Grace, Judaism nailed the Lord Jesus Christ to the cross? In the Age of Kingdom of the last days, the religious community has united and devoted all its efforts to opposing and judging God's work of the last days, it denies and rejects Christ incarnate of the last days, it has fabricated various rumors about, and attacked, vilified, and blasphemed against God incarnate and the church of God, and it has long since nailed the returned Jesus, Christ of the last days, to the cross. This proves that the religious community has long since degenerated into forces of Satan that oppose and rebel against God. The religious community is not ruled by God, much less is it ruled by the truth; it is totally ruled by the corrupt humans, and moreover, by antichrists.

When people believe in God in a religious venue such as this—one which belongs to Satan and is ruled and controlled by demons and antichrists—they are only capable of understanding religious doctrines, they can only follow religious ceremony and regulation, and they will never understand the truth, will never experience the work of God, and are totally incapable of being saved. For there is nothing of the work of the Holy Spirit in religious venues, and they are places which disgust God, which are loathed by God, and are condemned and cursed by Him. God has never recognized religion, much less has He ever praised it, and from the time of the Lord Jesus the religious community has been condemned by God. Thus, when you believe in God you must find places that contain the work of the Holy Spirit; only these are true churches, and only in true churches will you be able to hear the voice of God, and discover the footprints of the work of God. Such is the means by which God is sought.

—The Fellowship from the Above

5. The Difference Between Following God and Following People

Relevant Words of God:

Of principal importance in following God is that everything should be according to the words of God today: Whether you are pursuing entry into life or the fulfillment of God's will, everything should be centered around the words of God today. If what you commune and pursue are not centered around the words of God today, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not commend them.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and

they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply traitors who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to

swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of reverence. For He is far too ordinary, has far too little influence, and is far from lofty.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Sermon and Fellowship Excerpts for Reference:

Following God means to obey God in everything, to submit to all arrangements of God, to act according to God's words, and to accept everything that comes from God. Those who believe in God should follow God, but the majority of people follow people without knowing it. This is a both absurd and lamentable thing. Strictly speaking, people will believe in whomever they follow. Though some people nominally believe in God, there is no God in their hearts. What their hearts worship is the person who is leading them. When people only obey the leader, even to the point of refusing God's arrangement, this is precisely a manifestation of believing in God but following people. Before obtaining truth, people believe in this muddleheaded way, and even do not know what following God is at all. They don't know how to distinguish between what is following God, and what is following people. Whoever talks the best talk, whoever talks the loftiest, they call them daddy or call them mommy. To them, whoever has milk is their mother, and whoever has power is their own father. This is how pitiful people can be. It can be said that most people have this situation to varying degrees.

What does it mean to follow God? And how do you put it into practice? Following God doesn't just involve praying to God and praising God; what's most important is to eat and drink the words of God and live according to the words of God, to act according to the truth, to find a path of life experience in the words of God, to accept God's commission, to perform every one of your duties properly, and to walk the path before you as guided by the Holy Spirit. In particular, at critical junctures, when major problems befall you, there is an even greater need to search for God's intentions, to be wary of being tricked by man's doctrines, and to not fall under anyone's control. "That which comes from God I obey and follow, but if it comes from the will of man I staunchly reject it; when what is preached by leaders or workers is in conflict with the arrangements of God, then I absolutely follow God and reject people. If it is in complete accord with the arrangements and will of God, then I can listen to it." People who practice in this way are those who follow God.

And what does it mean to follow people? It means that a person follows the one whom he worships. In his heart, God does not have much status; he simply wears the sign of being a believer in God. All that he does is imitate people and follow their example. Especially on major affairs, he lets people make the decisions, and lets people dictate his fate. He himself does not seek God's wishes, and he does not apply discernment to what people say. As long as what they say seems reasonable, regardless of whether what they say conforms to truth, he accepts it all and obeys it. This is the behavior of a follower of men. His faith in God is unprincipled, and there is no truth in his handling of affairs. He complies with whomever speaks reasonably. If his idol takes a wrong path, he will follow to the end. If God condemns his idol, he will have a notion about God, holding tightly to his idol. His reason is that he should obey whomever is in charge of him.

A high official is no match for a hands-on manager. This is simply the logic of a fool. Those who follow man really are this bewildered. People who follow men have no place for God in their heart and have no truth, and they are idolatrous, have been misled by other people and are not true believers in God. Only followers of God truly believe in God.

—The Fellowship from the Above

Many people believe in God but do not know what it means to obey God, and think that listening to their leaders in all things is the same as obeying God. Such a view is totally absurd, because the source of their obedience is wrong. They consider listening to their leaders to be obeying God. To believe in God according to this view is to believe in God in name only; in reality, these people believe in people. …

When we believe in God, God should hold a leading position in our hearts, we should surrender control to God in all matters, we should search for God's intentions in everything, our actions should be in accordance with God's words, and in accordance with the guidance of the Holy Spirit, and we should obey all that comes from God. If you listen to people, then this proves that God has no place in your heart, that only people have a place in your heart. Nothing is more important for people than to pursue the truth and understand God's will. If you do not focus on seeking God's intentions and grasping God's will, then yours is not true obedience. No matter how right their words sound, if you always listen to people, then in substance you are obeying people—which is not at all the same as obeying God. In fact, if those who believe in God are able to understand God's intentions directly from His words, if they can find their own path to practice in His words, and they commune the truth, and understand the truth, in His words, after which they put it into practice, and if at the key moment, they can pray more, and seek the guidance of the Holy Spirit, and obey the intentions of

the Holy Spirit, this is truly obeying God. Those who obey God search for the path in God's words, their problems are resolved in God's words, and they act amid the guidance of the Holy Spirit; this is truly obeying God. Those who listen to their leaders in everything are sure to have strayed far from God in their hearts. What's more, they are not at peace before God, they are not those who live before God and seek the truth, they have no relationship with God, and the principle behind their actions is to listen to whoever says the right things, and as long as their leader says something, they will obey. Such practice is ridiculous. They have neither the truth nor the ability to differentiate, and can only establish what is right or wrong according to their conceptions or brains, so how can they know whether it conforms to the truth? If they believe in God according to such a view, then in their whole life they will not understand the truth or come to know God. Such a form of belief can be said to be believing in their own brain and walking their own path, and they bear no relation to the practical God.

—The Fellowship from the Above

6. Differentiation Between True and False Leaders, and Between True and False Shepherds

Relevant Words of God:

The work of a qualified worker can bring people to the right way and grant them greater entry into the truth. His work can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people liberation and freedom, and the capacity gradually to grow in life and to have a more profound entry into the truth. The work of an unqualified worker falls far short. His work is foolish. He can only bring people into rules, and what he demands of people does not vary from individual to individual; he does not work according to people's actual needs. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality, nor into normal practice of growth in life. It can only enable people to adhere to a few worthless rules. Such guidance can only lead people astray. He leads you to become like him; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path on which they lead and the results of their work, and to see whether followers receive principles in accordance with the truth, and whether they receive ways of practice suitable for their transformation. You should distinguish between the different work of different types of people; you should not be a foolish follower. This bears on the matter of people's entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be deceived. All of this has a direct bearing on your own life.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

You need to have an understanding of the many states that people will be in when the Holy Spirit performs work on them. In particular, those who

coordinate in service to God must have an even stronger grasp of the many states brought about by the work that the Holy Spirit performs on people. If you only talk about a lot of experiences or ways of attaining entry, it shows that your experience is overly one-sided. Without knowing your true state and grasping the principles of the truth, it is not possible to achieve a change in disposition. Without knowing the principles of the Holy Spirit's work or understanding the fruit it bears, it will be difficult for you to discern the work of evil spirits. You must expose the work of evil spirits, as well as the notions of man, and penetrate straight to the heart of the issue; you must also point out many deviations in people's practice and problems they might have in their faith in God, so that they may recognize them. At the very least, you must not make them feel negative or passive. However, you must understand the difficulties that objectively exist for most people, you must not be unreasonable or "try to teach a pig to sing"; that is foolish behavior. To resolve the many difficulties people experience, you must first comprehend the dynamics of the work of the Holy Spirit; you must understand how the Holy Spirit performs work on different people, you must have an understanding of the difficulties people face and of their shortcomings, and you must see through to the key issues of the problem and get to its source, without deviating or making any errors. Only this kind of person is qualified to coordinate in service to God.

—The Word, Vol. 1. The Appearance and Work of God. What an Adequate Shepherd Should Be Equipped With

Those who serve God should be God's intimates, they should be pleasing to God, and capable of the utmost loyalty to God. Whether you act in private or in public, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk the path you should walk, and give every care to

God's burden. Only people like this are intimates of God. That God's intimates are able to serve Him directly is because they have been given God's great commission and God's burden, they are able to make God's heart their own, and take God's burden as their own, and they give no consideration to their future prospects: Even when they have no prospects, and they stand to gain nothing, they will always believe in God with a loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His thoughts, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives more burdens to such people, and that which God desires to do is borne out in such people's testimony. Thus, these people are pleasing to God, they are servants of God who are after His own heart, and only people such as this can rule together with God.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Will

Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing

their “sacred and inviolable” duty. None dare touch them; not a single person dares openly reproach them. They become “kings” in the house of God, running rampant as they tyrannize others from age to age.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

Work in the mind of man is too easy for man to achieve. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected by their gifts and influenced by some of their being. They focus on people’s gifts, abilities and knowledge, and they pay attention to supernatural things and many profound, unrealistic doctrines (of course, these profound doctrines are unattainable). They do not focus on changes in people’s dispositions, but rather on training people to preach and work, improving people’s knowledge and their abundant religious doctrines. They do not focus on how much people’s disposition is changed nor on how much people understand of the truth. They do not concern themselves with people’s essence, and much less do they try to know people’s normal and abnormal states. They do not counter people’s notions, nor do they reveal their notions, much less do they prune people for their deficiencies or corruptions. Most who follow them serve with their gifts, and all they release is religious notions and theological theories, which are out of touch with reality and completely unable to confer life onto people. In fact, the essence of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead.

—The Word, Vol. 1. The Appearance and Work of God. God’s Work and Man’s Work

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God’s words, then your disposition still represents

Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy of living in the world. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false Christs and the antichrists who deceive people in the last days. The false Christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being cast out at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and control them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service interferes with the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole

life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Do you think that possessing knowledge amounts to possessing the truth? Is that not a confused point of view? You are able to speak as many pieces of knowledge as there are grains of sand on a beach, yet none of it contains any real path. Are you not trying to fool people by doing this? Are you not making an empty show, with no substance to back it up? All such behavior is harmful to people! The higher the theory and the more it is devoid of reality, the more it is incapable of taking people into reality. The higher the theory, the more it makes you defy and oppose God. Do not cosset spiritual theory—it has no use! Some people have been talking about spiritual theory for decades, and they have become giants of spiritualism, but ultimately, they still fail to enter the reality of the truth. Because they have not practiced or experienced the words of God, they have no principles or path for practice. People like this are themselves without the reality of the truth, so how can they bring other people onto the right track of faith in God? They can only lead people astray. Is this not harming others and themselves? At the very least, you must be able to solve real problems that are right in front of you. That is to say, you must be able to practice and experience the words of God, and to put the truth into practice. Only this is obedience to God. Only when you have entered into life are you qualified to work for God, and only when you expend for God sincerely can you be approved of by God. Don’t always make grand statements and talk of bombastic theory; this is not real. Pontificating on spiritual theory to make people admire you is not testifying to God, but rather flaunting yourself. It

is of absolutely no benefit to people and does not edify them, and can easily lead to them worshiping spiritual theory and not focusing on practicing the truth—and is this not leading people astray? Carrying on like this will give rise to numerous empty theories and rules that will constrain and entrap people; it's truly mortifying

—The Word, Vol. 1. The Appearance and Work of God. Focus More on Reality

Anyone who does not understand the purpose of God's work is one who opposes Him, and one who has come to understand the purpose of God's work but still does not seek to satisfy God is even more to be deemed an opponent of God. There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's will. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately get in the way of those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

7. The Difference Between External Good Deeds and Changes in Disposition

Relevant Words of God:

Transformation in disposition mainly refers to the transformation of a person's nature. The things of a person's nature cannot be seen from external behaviors; they are directly related to the worth and significance of his existence. That is, they directly involve a person's outlook on life and his values, the things in the depths of his soul, and his essence. If a person cannot accept the truth, he will undergo no transformation in these aspects. Only by experiencing God's work, fully entering the truth, changing one's values and one's outlooks on existence and life, aligning one's views with God's word, and becoming capable of completely submitting to and being devoted to God, can one's disposition be said to have transformed. You may appear to put forth some effort and be resilient in the face of hardship while performing your duty, you may be able to carry out work arrangements from the Above, or you may be able to go wherever you are told to go, but these are but minor changes of behavior and are not enough to count as the transformation of your disposition. You may be able to run down many paths, suffer many hardships, and endure great humiliation; you may feel very close to God, and the Holy Spirit may do some work on you. However, when God asks you to do something that does not conform to your notions, you still might not submit; rather, you might look for excuses, rebelling against and resisting God, even to the point that you criticize and protest against Him. This would be a serious problem! It would show that you still have a nature that resists God, and that you have not undergone any transformation whatsoever.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

People can behave well, but that does not necessarily mean they are possessed of the truth. Having fervor can only make them abide by doctrine and follow rules; those who are without the truth have no way of resolving essential problems, nor can doctrine take the truth's place. People who have experienced a change in their dispositions are different; they have understood the truth, they are discerning on all issues, they know how to act in accordance with God's will, how to act in accordance with the principle of the truth, and how to act to satisfy God, and they understand the nature of the corruption they exhibit. When their own ideas and notions are revealed, they are able to be discerning and forsake the flesh. This is how a change in disposition is expressed. The main thing about people who have undergone a change in disposition is that they have come to clearly understand the truth, and when carrying things out, they put the truth into practice with relative accuracy and they do not exhibit corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not exhibit as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what man's place is, on how to behave reasonably, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. Thus, people whose dispositions have changed are relatively reasonable, and only such people truly live out a human likeness. Because they possess the truth, they are able to speak and see things in accordance with the truth, and they are principled in everything they do; they are not subject to the influence of any person, matter, or thing, and they all have their own views and can uphold the principle of the truth. Their dispositions are relatively stable, they do not blow hot and cold, and no

matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have actually changed are not focused on what to do to make themselves look good on a superficial level; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything very great, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot of truth, and this can be confirmed by their perspectives on things and their principled actions. Those who do not possess the truth have absolutely not achieved any change in disposition. And what are changes in disposition? It is when there is much of Satan's venom and all manner of corrupt dispositions in people's nature, but because they have accepted many truths, and possess the true knowledge of God, these various satanic dispositions have been utterly cleansed, and God's words have taken root within them, and have become their life and the basis of their existence. They live by God's words, and have completely changed and become new people. Only then has their life disposition changed. A change in disposition does not mean having a mature and seasoned humanity, nor does it mean that people's outer dispositions are meeker than before, that they used to be arrogant but now can communicate reasonably, or that they used to listen to no one but now can listen to others; such external changes cannot be said to be transformations in disposition. Of course, transformations in disposition do include such expressions, but the most crucial ingredient is that internally, their life has changed. The truth expressed by God becomes their very life, the satanic poisons within have been eliminated, and their perspectives have completely changed—and none of them is in line with that of the world. They can see the schemes and poisons of the great red dragon clearly for

what they are. They have grasped the true essence of life, and their life values have changed. This is the most fundamental sort of transformation, as well as the essence of a change in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been dealt with in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His will. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's will, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's will. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them

using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's will; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being dealt with or of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and

human ideas have been dealt with. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's will. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to eradicate the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of obedience, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become increasingly on-target, increasingly able to fulfill God's will. If you can change your life, your knowledge of human life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the effect when God conquers people, it is the change that occurs in people. If, in your faith in God, all you know about is subduing your body and enduring and suffering, and you do not know whether that is right or wrong, much less for whose sake it is done, then how can such practice lead to change?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

Whenever those religious people congregate, they might ask, “Sister, how have you been these days?” She might reply, “I feel I owe a debt to God, and that I am unable to satisfy His will.” Another might say, “I, too, feel indebted to God and that I am unable to satisfy Him.” These few sentences and words alone express the vile things deep within them; such words are most loathsome, and exceedingly repugnant. The nature of such people is in opposition to God. Those who focus on reality communicate whatever is on their mind, and open up their hearts in fellowship. They do not engage in a single false exercise, displaying neither such civilities nor empty pleasantries. They are always straightforward, and observe no secular rules. Some people have a penchant for outward displays, even to the point of utterly lacking sense. When someone sings, they begin to dance, not even realizing that the rice in their pots has already burned. Such people are not godly or honorable, and they are far too frivolous. All of these things are manifestations of a lack of reality. When some people fellowship about matters of spiritual life, though they speak not of owing anything to God, they do retain a true love for Him deep down. Your feeling of indebtedness to God has nothing to do with other people; you are indebted to God, not humanity. What use is it for you to constantly speak of this to others? You must place importance on entering into reality, not on any outward zeal or display.

What do the superficial good deeds of humans represent? They represent the flesh, and even the best of outward practices do not represent life; they can only show your own individual temperament. The outward practices of humanity cannot fulfill the desire of God. You constantly speak of your indebtedness to God, yet you cannot supply the life of others or inspire them to love God. Do you believe that those actions of yours will satisfy God? You feel that your actions are in line with God’s will, and that

they are of the spirit, but in truth, they are all absurd! You believe that what pleases you and what you are willing to do are precisely those things in which God delights. Can your likes represent God? Can a person's character represent God? What pleases you is precisely that which God abhors, and your habits are those which God loathes and rejects. If you feel indebted, then go and pray before God; there is no need to speak of it to others. If you do not pray before God, and instead constantly draw attention to yourself in the presence of others, can this satisfy God's will? If your actions always exist in appearance alone, then this means that you are vain in the extreme. What manner of humans are those who only carry out superficial good deeds and are devoid of reality? Such people are just hypocritical Pharisees and religious figures! If you do not shed your outward practices and are unable to make changes, then the elements of hypocrisy in you will grow even more. The greater your elements of hypocrisy, the more resistance there is toward God. In the end, such people will surely be eliminated!

—The Word, Vol. 1. The Appearance and Work of God. In Faith, One Must Focus on Reality—Engaging in Religious Ritual Is Not Faith

Sermon and Fellowship Excerpts for Reference:

In the religious world, there are many devout people saying, "We have changed due to our faith in the Lord Jesus. We are able to expend for the Lord, do work for the Lord, endure prison for the Lord and do not deny His name. We are able to do many virtuous things, give to charity, donate and help the poor. These are big changes! So we are qualified to be brought into the kingdom of heaven." What do you think about these words? Do you have any discernment when it comes to these words? What does it mean to be cleansed? Do you think that if your behavior has changed and you do good deeds then you have been cleansed? Someone says, "I have cast aside

everything. I have cast aside my job, my family and the desires of the flesh in order to expend for God. Is this the equivalent of getting cleansed?" Even if you have done all this, this is not solid evidence that you have been cleansed. So, what is the key point? In which aspect can you obtain cleansing that can be considered real cleansing? The cleansing of the satanic disposition that resists God means a true cleansing. What are the manifestations of satanic disposition that resists God? The most obvious manifestations are a person's arrogance, conceit, self-righteousness and self-pride, as well as his crookedness, treachery, telling lies, deception and hypocrisy. When these satanic dispositions are no longer part of someone, then they have been truly cleansed. It has been said that there are 12 key manifestations in man's satanic disposition, such as considering oneself to be the most honorable; letting those who comply with me thrive and those who resist me perish; thinking only God is superior to you, submitting to no one else, having no regard for others; creating an independent kingdom once you have power; wanting to be the sole wielder of power and the master of all things and to decide things all by yourself. All of these manifestations are satanic dispositions. These satanic dispositions must be cleansed before someone experiences a change in his life disposition. A change in one's life disposition is a rebirth because his essence has changed. Before, when he was given power, he was able to create his own independent kingdom. Now, when he is given power, he serves God, bears witness for God and becomes a servant for the chosen people of God. Isn't this a genuine change? Before, he showed off himself in all situations and wanted other people to think highly of him and worship him. Now, he bears witness for God everywhere and does not show off himself. No matter how people treat him, he feels it is fine. No matter how people comment about him, he feels it is fine. He does not care. He only focuses on exalting God,

bearing witness for God, helps others gain an understanding of God, and helps others obey in the presence of God. Isn't this a change in life disposition? "I will treat the brothers and sisters with love. I will be compassionate of others in all situations. I will not think about myself, and I will provide benefit for others. I will help others advance their lives and fulfill my own responsibilities. I will help others understand the truth and obtain the truth." This is what it means to love others as yourself! When it comes to Satan, you can discern it, have principles, draw a demarcation line with it and thoroughly reveal the evils of Satan so that God's chosen people will be spared from its harm. This is protecting God's chosen people, and this is even more loving others as yourself. Additionally, you should love what God loves and hate what God hates. What God hates are antichrists, evil spirits and wicked people. That means we also have to hate antichrists, evil spirits and wicked people. We must stand on God's side. We cannot compromise with them. God loves those who He wants to save and bless. For these people, we must be responsible, treat them with love, help, lead, provide and support them. Isn't this a change in one's life disposition? Additionally, when you have committed some transgressions or mistakes, or neglected the principles in doing something, you can accept the brothers and sisters' criticism, reproach, dealing and pruning; you can treat all of these things correctly and receive them from God, harbor no hatred, and seek the truth to resolve your own corruption. Isn't this a change in your life disposition? Yes, it is. …

Can the change in one's behavior that is talked about in the religious world represent a change in life disposition? Everyone says it cannot. Why? The main reason is because he still resists God. It is just like the Pharisees who were very devout externally. They often prayed, they explained the scripture and they followed the regulations of the law very well. It could be

said that externally, they were beyond reproach. People were unable to pick out any faults. However, why were they still able to resist and condemn Christ? What does this indicate? No matter how good people appear to be, if they do not have the truth and thus do not know God, they will still resist God. Externally, they were so good, but why does this not count as a change in life disposition? It is because their corrupt disposition did not change in the slightest, and they were still arrogant, conceited and especially self-righteous. They believed in their own knowledge, theories and they believed they had the best understanding of the scriptures. They believed that they understood everything and that they were better than other people. This is why they resisted and condemned the Lord Jesus when He was preaching and doing His work. That is why when the religious world hears that Christ of the last days has expressed all of the truth, they condemn Him even though they know it is the truth.

—Sermons and Fellowship on Entry Into Life

Chapter 7 Other Aspects of the Truths That You Should Understand in Your Belief in God

1. Knowing the Source of People's Opposition to the New Work of God in Their Belief in God

Relevant Words of God:

The reason why man opposes God stems, on the one hand, from his corrupt disposition, and on the other hand, from ignorance of God and lack of understanding of the principles by which God works and of His will for man. These two aspects, taken together, constitute a history of man's resistance to God. Novices in the faith oppose God because such opposition lies within their nature, while the opposition to God of those with many years in the faith results from their ignorance of Him, in addition to their corrupt disposition.

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

The work of God is always moving forward, and though the purpose of His work does not change, the method by which He works constantly changes, which means that those who follow God are constantly changing, too. The more work God does, the more thorough man's knowledge of God is. Corresponding changes occur, too, in man's disposition in the wake of God's work. However, it is because the work of God is ever-changing that those who do not know the work of the Holy Spirit and those absurd people who do not know the truth become people who resist God. Not ever does the work of God conform to the notions of man, for His work is always new and never old, and never does He repeat old work, but rather forges ahead with work never done before. As God does not repeat His work, and man invariably judges God's current work by the work He did in the past, it has become exceedingly difficult for God to carry out each stage of work of the new age. Man has far too many difficulties! He is too conservative in his

thinking! No one knows the work of God, yet everyone delimits it. When he leaves God, man loses life, truth, and God's blessings, yet neither does he accept life nor truth, much less the greater blessings God bestows upon mankind. All men wish to gain God, yet are unable to tolerate any changes in God's work. Those who do not accept God's new work believe that the work of God is immutable, that it forever remains at a standstill. In their belief, all that is needed to gain eternal salvation from God is to observe the law, and as long as they repent and confess their sins, the will of God will always be satisfied. They are of the opinion that God can only be the God under the law and the God who was nailed to the cross for man; it is their opinion, too, that God should not and cannot exceed the Bible. It is precisely these opinions that have shackled them firmly to the laws of old and nailed them to dead rules. There are even more who believe that whatever the new work of God might be, it has to be substantiated by prophecies, and that in each stage of such work, all those who follow Him with a "true" heart must also be shown revelations; if not, such work could not be the work of God. It is already no easy task for man to come to know God. Taken in addition to man's absurd heart and his rebellious nature of self-importance and self-conceit, it becomes all the more difficult for him to accept God's new work. Man neither gives careful scrutiny to the new work of God, nor accepts it with humility; instead, he adopts an attitude of contempt as he awaits revelations and guidance from God. Is this not the behavior of those who rebel against and resist God? How can such people gain God's approval?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

Because there are always new developments in God's work, there is work that becomes obsolete and old as new work arises. These different

types of work, old and new, are not contradictory, but complementary; each step follows from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man, coupled with man's many years of experience and teachings, have formed all manner and form of notions in the mind of man. That God has yet fully to reveal His true face and inherent disposition to man, along with the spread, over many years, of traditional theories from ancient times have been yet more propitious to man's formation of such notions. It may be said that, over the course of man's belief in God, the influence of various notions has led to the continual formation and evolution of all sorts of notional understandings of God in people, which has caused many religious people who serve God to become His enemies. So, the stronger people's religious notions are, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old; it never forms doctrine, instead changing continually and being renewed to a greater or lesser extent. Working in this way is an expression of the inherent disposition of God Himself. It is also the inherent principle of God's work, and one of the means by which God accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work, changes continually occur that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite different. He clings to old, familiar doctrines and systems, and the older they are, the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so much unfathomable new work and words of God? Man abhors the God who is always new and never old; he likes only the old God, who is long of tooth, white of hair, and stuck in place. Thus, because God and man each have their own likes, man

has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. … God's intention has always been for His work to be new and alive, not old and dead, and what He has man adhere to varies with the age and period, and is not everlasting and immutable. This is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have notions about God and are incapable of letting go of them because you are close-minded. It is not because there is too little sense within God's work, nor because the work of God diverges from human wishes, nor, moreover, is it because God is always negligent in His duties. You cannot let go of your notions because you are too lacking in obedience, and because you have not the slightest likeness of a created being; it is not because God is making things difficult for you. You caused all of this, and it bears no relation at all to God; all suffering and misfortune is created by man. God's thoughts are always good: He does not wish to cause you to produce notions, but wishes for you to change and be renewed as the ages pass. Yet you do not know what is good for you, and are always either scrutinizing or analyzing. It is not that God is making things difficult for you, but that you have no reverence for God, and your disobedience is too great. A tiny created being, daring to take some trivial part of that which was previously given by God, then turning around and using it to attack God—is this not the disobedience of man? Humans, it is fair to say, are utterly unqualified to express their views before God, and less still are they qualified to parade around their worthless, stinking, rotten, flowery language as they wish—to say nothing of those moldy notions. Are they not even more worthless?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too disobedient. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the truth of life. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous? I ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid?

What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not receive the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally followed God and obeyed His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Man's sense has become aberrant, his disposition has become

the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels blindly. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. …

The revelation of man's corrupt disposition has its source in nothing more than man's dulled conscience, his malicious nature, and his unsound sense; if man's conscience and sense are able to become normal again, then he will become someone fit for use before God. It is simply because man's conscience has always been numb, and because man's sense, which has never been sound, is growing ever duller that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and refuses God's incarnation in the last days entry into his home, and condemns God's flesh, and sees God's flesh as lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not "give thanks" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and weary of it. Regardless of how man treats the coming of God, God, in short, has always carried on patiently with His work—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

2. In Searching for the True Way, You Must Be Possessed of Reason

Relevant Words of God:

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the will of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God's thoughts will always be higher than the thoughts of man, and God's wisdom is beyond man's comprehension. And so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to its utmost to deliberately oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to satisfy Him and to see Him, we

should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention. When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by

arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false Christ come to deceive people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Since we are searching for the footprints of God, it behooves us to search for God's will, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, which should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and obey.

Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the station of a created being. In this way, you will not place limitations on the footprints of

God. This is because, nowadays, many people conceive it to be impossible that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions of nationality and ethnicity in order to seek the appearance of God. Only thus will you not be constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, without being confined to any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that

God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His will and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the will of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on

account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's will and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

3. In Believing in God, You Should Establish a Normal Relationship With God

Relevant Words of God:

In believing in God, you must at least resolve the issue of having a normal relationship with God. If you do not have a normal relationship with God, then the meaning of your belief in God is lost. The establishment of a normal relationship with God is entirely achievable with a heart that is quiet in God's presence. Having a normal relationship with God means being able not to doubt and not to deny any of His work and being able to submit to His work. It means having correct intentions in God's presence, not making plans for yourself, and considering the interests of God's family first in all things; it means accepting God's scrutiny and obeying God's arrangements. You must be able to quiet your heart in God's presence in all that you do. Even if you do not understand God's will, you must still fulfill your duties and responsibilities to the best of your ability. Once God's will has been revealed to you, act on it, and it will not be too late. When your relationship with God has become normal, then you will also have normal relationships with people. To build a normal relationship with God, all must be built on the foundation of God's words, you must be able to perform your duty according to God's words and what God asks, you must set your views straight, and must seek the truth in all things. You must practice the truth when you understand it, and regardless of what happens to you, you must pray to God and seek with a heart of obedience to God. Practicing thus, you will be able to maintain a normal relationship with God. At the same time as performing your duty properly, you must also ensure that you do nothing that does not benefit the life entry of God's chosen ones, and say nothing that is unhelpful to the brothers and sisters. At the very least, you

must do nothing that goes against your conscience and must absolutely not do anything shameful. That which rebels against or resists God, in particular, you absolutely must not do, and you must not do anything that disturbs the work or life of the church. Be just and honorable in everything you do and ensure that your every action is presentable before God. Although the flesh may sometimes be weak, you must be able to put the interests of God's family first, without greed for personal profit, without doing anything selfish or despicable, often reflecting on yourself. In this way, you will be able to often live before God, and your relationship with God will become completely normal.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

In everything you do, you must examine whether your intentions are correct. If you are able to act according to the requirements of God, then your relationship with God is normal. This is the minimum standard. Look into your intentions, and if you find that incorrect intentions have arisen, be able to turn your back on them and act according to the words of God; thus will you become someone who is right before God, which in turn demonstrates that your relationship with God is normal, and that all that you do is for God's sake, not your own. In all you do and all you say, be able to set your heart right and be righteous in your actions, and do not be led by your emotions, nor act according to your own will. These are principles by which believers in God must conduct themselves. Small things can reveal a person's intentions and stature, and so, for someone to enter onto the path of being made perfect by God, they must first rectify their intentions and their relationship with God. Only when your relationship with God is normal can you be made perfect by Him; only then can God's dealing, pruning, discipline, and refinement achieve their intended effect in you. That is to say, if human beings are able to keep God in their hearts and do not pursue

personal gain or give thought to their own prospects (in a fleshly sense), but instead bear the burden of entering life, do their best to pursue the truth, and submit to God's work—if you can do this, then the goals you pursue will be correct, and your relationship with God will become normal. Making right one's relationship with God can be called the first step of entry into one's spiritual journey. Although man's fate is in God's hands and is predestined by God, and cannot be changed by man, whether you can be made perfect by God or be gained by Him depends on whether your relationship with God is normal. There may be parts of you that are weak or disobedient—but as long as your views and your intentions are correct, and as long as your relationship with God is right and normal, then you are qualified to be made perfect by God. If you do not have the right relationship with God, and act for the sake of the flesh or your family, then regardless of how hard you work, it will be for nothing. If your relationship with God is normal, then everything else will fall into place. God looks at nothing else, but only at whether your views in your belief in God are correct: whom you believe in, for whose sake you believe, and why you believe. If you are able to see these things clearly and practice with your views well disposed, then you will make progress in your life, and you will also be guaranteed entry onto the right track. If your relationship with God is not normal, and the views of your belief in God are deviant, then all else is in vain, and no matter how hard you believe, you will receive nothing. Only after your relationship with God becomes normal will you win praise from Him when you forsake the flesh, pray, suffer, endure, submit, help your brothers and sisters, expend more of yourself for God, and so on.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

The way that people believe in God, love God, and satisfy God is by touching the Spirit of God with their heart and thereby obtaining His

satisfaction, and by using their heart to engage with God's words and thus being moved by the Spirit of God. If you wish to achieve a normal spiritual life and establish a normal relationship with God, then you must first give your heart to Him. Only after you have quieted your heart before Him and poured your whole heart into Him will you gradually be able to develop a normal spiritual life. If in people's belief in God, they do not give their heart to Him and if their heart is not in Him and they do not treat His burden as their own, then everything they do is an act of cheating God, an act typical of religious people, and cannot receive God's praise. God cannot gain anything from this kind of person; this kind of person can only serve as a foil to God's work, like a decoration in the house of God, something superfluous and useless. God does not make use of this kind of person. In such a person, not only is there no opportunity for the work of the Holy Spirit, there is not even any value in their being perfected. This type of person is, in truth, a walking corpse. Such people have nothing that can be used by the Holy Spirit, but on the contrary, all of them have been appropriated and deeply corrupted by Satan. God will weed these people out. Currently, in making use of people the Holy Spirit not only employs those parts of them that are desirable in order to get things done, He also perfects and changes their undesirable parts. If your heart can be poured into God and remain quiet before Him, then you will have the opportunity and the qualifications to be used by the Holy Spirit, to receive the enlightenment and illumination of the Holy Spirit, and even more, you will have the opportunity for the Holy Spirit to make good your shortcomings. When you give your heart to God, on the positive side, you can attain deeper entry and attain a higher plane of insight; on the negative side, you will have more understanding of your own faults and shortcomings, you

will be more eager to seek to satisfy God's will, and you will not be passive, but will actively enter in. Thus, you will become a correct person.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

If you want to have a normal relationship with God, then your heart must turn to God. With this as a foundation, you will also have a normal relationship with other people. If you do not have a normal relationship with God, then no matter what you do to maintain your relationships with other people, no matter how hard you work or how much energy you exert, it will all just pertain to a human philosophy for living. You are maintaining your position among people through a human perspective and a human philosophy so that people will praise you, but you are not following the word of God to establish normal relationships with people. If you do not focus on your relationships with people but maintain a normal relationship with God, if you are willing to give your heart to God and learn to obey Him, then naturally your relationships with all people will become normal. This way, these relationships are not established in the flesh, but on the foundation of God's love. There are almost no fleshly interactions, but in the spirit there is fellowship, mutual love, mutual comfort, and provision for one another. This is all done on the foundation of a heart that satisfies God. These relationships are not maintained by relying on a human philosophy for living, but are formed very naturally through carrying a burden for God. It does not require man-made effort. You need only practice according to the principles of the word of God. Are you willing to be considerate of the will of God? Are you willing to be a person who is "without reason" before God? Are you willing to completely give your heart to God and to disregard your position among people? Of all the people you have contact with, with whom do you have the best relationships? With whom do you have the

worst relationships? Are your relationships with people normal? Do you treat all people equally? Are your relationships with others maintained according to your philosophy for living, or are they built on the foundation of God's love? When a person does not give their heart to God, then their spirit becomes obtuse, numb and unconscious. This kind of person will never understand God's words and will never have a normal relationship with God; this kind of person's disposition will never be changed. Changing one's disposition is the process of giving one's heart completely to God, and of receiving enlightenment and illumination from the words of God. God's work can allow a person to actively enter in, as well as enable them to purge their negative aspects after gaining knowledge about them. When you reach the point of giving your heart to God, then you will be able to perceive every subtle movement within your spirit, and you will know every enlightenment and illumination received from God. Hold onto this, and you will gradually enter into the path of being perfected by the Holy Spirit. The quieter your heart can be before God, the more sensitive and delicate your spirit will be and the more your spirit will be able to perceive how the Holy Spirit moves it, and then your relationship with God will become ever more normal. A normal relationship between people is established on the foundation of giving their hearts to God, and not through human effort. Without God in their hearts, interpersonal relationships between people are merely relationships of the flesh. They are not normal, but rather, are an abandonment to lust. They are relationships that God detests, that He loathes. If you say that your spirit has been moved, but you always want to have fellowship with people who you like, with whomever you think highly of, and if another person is seeking but you do not like them, even hold a bias against them and will not engage with them, this is more proof that you are subject to your emotions and you do not have a normal relationship with

God at all. You are attempting to deceive God and cover up your own ugliness. Even if you can share some understanding yet you carry wrong intentions, then everything you do is good only by human standards. God will not praise you—you are acting according to the flesh, not according to God's burden. If you are able to quiet your heart in front of God and have normal interactions with all those who love God, only then are you fit for God's use. This way, no matter how you associate with others, it will not be according to a philosophy for living, but it will be before God, living in a way that is considerate of His burden.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

Read God's every utterance and put them into practice as soon as you understand them. Perhaps there were occasions when your flesh was weak, or you were rebellious, or you resisted; regardless of how you behaved in the past, it is of little consequence, and it cannot hinder your life from maturing today. So long as you can have a normal relationship with God today, there is hope. If there is change in you every time you read God's words, and others can tell your life has changed for the better, it shows that your relationship with God is now normal, that it has been put right. God does not treat people according to their transgressions. Once you have understood and become aware, as long as you can cease to rebel or resist, then God will still have mercy on you. When you have the understanding and the resolve to pursue being perfected by God, then your state in God's presence will become normal. No matter what you are doing, consider the following when you are doing it: What will God think if I do this? Will it benefit my brothers and sisters? Will it be beneficial to the work in God's house? Whether in prayer, fellowship, speech, work, or in contact with others, examine your intentions, and check if your relationship with God is

normal. If you cannot discern your own intentions and thoughts, this means you lack discrimination, which proves that you understand too little of the truth. If you are able to understand clearly everything God does, and can perceive things through the lens of His words, standing on His side, then your views will have become correct. Therefore, establishing a good relationship with God is of the utmost importance to anyone who believes in God; everyone should regard it as a task of paramount importance and the biggest event in their life. Everything you do is measured by whether you have a normal relationship with God. If your relationship with God is normal and your intentions are correct, then act. To maintain a normal relationship with God, you must not be afraid of suffering losses to your personal interests; you cannot allow Satan to prevail, you cannot allow Satan to gain a purchase on you, and you cannot allow Satan to make you a laughing stock. Having such intentions is a sign that your relationship with God is normal—not for the sake of the flesh, but rather for peace of spirit, for gaining the work of the Holy Spirit, and for satisfying the will of God. To enter the right state, you must establish a good relationship with God and put right the views of your belief in God. This is so that God may gain you, and so that He may manifest the fruits of His words in you and enlighten and illuminate you even further. In this way, you will have entered into the right manner. Continue eating and drinking God's words of today, enter into the Holy Spirit's current manner of working, act according to God's demands of today, do not observe old-fashioned methods of practice, do not cling to old ways of doing things, and enter into today's manner of working as soon as possible. Thus, your relationship with God will become completely normal and you will have embarked on the right track of belief in God.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

4. The Saintly Decency Believers of God Should Possess

Relevant Words of God:

What aspects does normal humanity include? Insight, sense, conscience, and character. If you can achieve normality in each of these aspects, your humanity will be up to par. You should have the likeness of a normal human being, you should resemble a believer in God. You do not have to achieve too much, or get involved in diplomacy; you just have to be a normal human being, with a normal person's sense, to be able to see through things, and at least look like a normal human being. That will be enough. Everything required of you today is within your capabilities; this is not a case of trying to shoo a duck onto a perch. No useless words or useless work will be performed upon you. All the ugliness expressed or revealed in your life must be gotten rid of. You have been corrupted by Satan and brim with Satan's venom. All that is asked of you is to get rid of this corrupt satanic disposition. You are not being asked to become some high-ranking figure, or a famous or great person. There is no point in that. The work that is done in you takes into account what is inherent in you. What I ask of people is defined within limits. If you practiced in the way and tone in which intellectuals speak, this would not do; you would not be able to do it. Given your caliber, you should at least be able to speak with wisdom and tact and explain things in a clear and comprehensible manner. That is all it takes to meet the requirements. If, at the very least, you gain insight and sense, then that will do. What is most important right now is casting off your corrupt satanic disposition. You must cast off the ugliness that is manifested in you. How can you talk about supreme sense and supreme insight, if you do not cast these off? Many people, seeing that the

age has changed, lack any humility or patience, and they might as well not have any love or saintly decorum, either. How absurd such people are! Do they have even an ounce of normal humanity? Do they have any testimony to speak of? They are utterly without insight or sense. Of course, some aspects of people's practice that are deviant and erroneous need to be corrected; their former rigid spiritual lives and their benumbed and imbecilic appearance, for example—all of these have to be changed. Change does not mean letting you become dissolute or indulge in the flesh, saying whatever you want. You must not talk loosely. To have the speech and comportment of a normal human being is to speak coherently, saying "yes" when you mean "yes," and "no" when you mean "no." Stick to the facts and speak appropriately. Do not cheat, do not lie. The limits that a normal person can reach regarding a change of disposition must be understood. If not, you will not be able to enter into reality.

—The Word, Vol. 1. The Appearance and Work of God. Raising Caliber Is for the Sake of Receiving God's Salvation

In the dispositions of normal people there is no crookedness or deceitfulness, people have a normal relationship with each other, they do not stand alone, and their lives are neither mediocre nor decadent. So, too, is God exalted among all; His words permeate among man, people live in peace with one another and under the care and protection of God, the earth is filled with harmony, without the interference of Satan, and the glory of God holds the utmost importance among man. Such people are like angels: pure, vibrant, never complaining about God, and devoting all their efforts solely to God's glory on earth.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 16

I have a lot of hopes. I hope you can conduct yourselves in a proper and well-behaved manner, faithfully fulfill your duty, possess truth and humanity, be people who can give up everything they have and even their lives for God, and so on. All of these hopes stem from your insufficiencies and your corruption and disobedience.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

The people God makes use of appear from the outside to be irrational and to not have normal relationships with others, though they speak with propriety, do not speak carelessly, and can always keep a quiet heart before God. This is exactly the kind of person who is sufficient to be used by the Holy Spirit. This "irrational" person God speaks of seems not to have normal relationships with others, and they do not give due regard to outward love or outward practices, but when they communicate spiritual matters they are able to open their heart and selflessly provide others with the illumination and enlightenment they have acquired from their actual experience before God. This is how they express their love for God and satisfy God's will. When others are all slandering and ridiculing them, they are able to avoid being controlled by outside people, matters, or things, and can still be quiet before God. Such a person seems to have their own unique insights. Regardless of what other people do, their heart never leaves God. When others are chatting cheerfully and humorously, their heart still remains before God, contemplating God's word or praying in silence to the God in their heart, seeking God's intentions. They never attach importance to maintaining normal relationships with other people. Such a person seems to have no philosophy for living. On the outside, this person is lively, lovable, and innocent, but also possesses a sense of calmness. This is the likeness of the kind of person God makes use of. Things like the philosophy for living or "normal reason" simply do not work in this type of person; this

is a type of person who has devoted their whole heart to God's word, and seems to only have God in their heart. This is the type of person that God refers to as a person "without reason," and it is precisely this kind of person that is used by God. The mark of a person who is being made use of by God is: No matter when or where, their heart is always before God, and no matter how dissolute others may be, how much they indulge their lust and their flesh, still the heart of this person never leaves God, and they do not follow the crowd. Only this type of person is suited for God's use, and only this type of person is perfected by the Holy Spirit. If you are unable to attain these things, then you are not qualified to be gained by God and to be perfected by the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

People who have the truth are those who, in their real experiences, can stand firm in their testimony, stand firm in their position, stand on the side of God, without ever retreating, and who can have a normal relationship with people who love God, who, when things happen to them, are able to completely obey God, and can obey God unto death. Your practice and revelations in real life are the testimony of God, they are man's living out and the testimony of God, and this is truly enjoying God's love; when you have experienced to this point, the due effect will have been achieved. You are possessed of actual living out and your every action is looked upon with admiration by others. Your clothing and outward appearance are unremarkable, but you live out a life of the utmost piety, and when you communicate the words of God, you are guided and enlightened by Him. You are able to speak God's will through your words, communicate reality, and you understand much about serving in spirit. You are candid in your speech, you are decent and upright, non-confrontational and decorous, able

to obey God's arrangements and stand firm in your testimony when things befall you, and you are calm and composed no matter what you are dealing with. This kind of person has truly seen God's love. Some people are still young, but they act as someone of middle age; they are mature, possessed of the truth, and admired by others—and these are the people who have testimony and are the manifestation of God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Sermon and Fellowship Excerpts for Reference:

A person who truly believes in God will, at a minimum, carry out these five aspects of spiritual life every day: read God's word, pray to God, have fellowship on the truth, sing hymns and praises, and seek the truth in everything. If you also have a life of gatherings, you will have greater enjoyment. If a person possesses a general ability to receive, meaning they can fathom God's intentions after reading God's words on their own, they can understand the truth, and know how to act in accordance with the truth, then it can be said that such a person will succeed in their faith. If a person doesn't have this kind of spiritual life or if their spiritual life is extremely improper, only existing very occasionally, then that person is a confused believer. Confused believers cannot achieve good results from performing their duty. Believing in God without living a spiritual life is merely paying lip service to faith; for people like that, there is no God in their hearts, much less any fear of God. How could such people possibly have the likeness of a proper human being?

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There are ten points to note for practice and entering in when it comes to the way a proper person should be:

1. Follow etiquette, know the rules, and respect the old and care for the young.

2. Lead an appropriate lifestyle that is beneficial to yourself and to others.

3. Dress in a dignified and upright manner; strange or fancy clothing is prohibited.

4. Don't, for whatever reason, ask to borrow money from brothers or sisters, and don't casually use other people's belongings.

5. Contact with the opposite sex must have boundaries; actions need to be dignified and upright.

6. Don't argue with people; learn to listen to others patiently.

7. Maintain good hygiene, but in light of actual conditions.

8. Have proper interactions and relationships with others, learn to respect and be considerate toward people, and love each other.

9. Do what you can to help those in need; don't ask for or accept items from other people.

10. Don't let others serve you; don't have others do work you should be doing yourself.

The above ten rules should be the minimum that all believers follow in their lives; anyone who breaks these rules is of poor character. These could be called the rules of God's household, and those who frequently violate them will certainly be cast aside.

All those who pursue the truth also need to model themselves after the ten positive character traits of ancient saints. Those who regularly practice

and uphold these will surely reap great personal reward. They are extremely beneficial for mankind.

The ten principles to conform with saintly decency:

1. Conduct spiritual devotionals every morning by pray-reading God's word for around half an hour.

2. Seek God's intentions in all things every day so that you may more accurately put the truth into practice.

3. Have fellowship with all you come in contact with, learning from each other's strengths and making up for each other's weaknesses so that you may both progress.

4. Have an optimistic attitude toward life, frequently sing hymns and praises, and give thanks for God's grace.

5. Don't be entangled by the secular world; draw close to God in your heart regularly and don't meddle in others' affairs.

6. Hold wisdom in your heart and stay away from evil and dangerous places.

7. Don't argue with people, have fellowship on the truth, and get along well with others.

8. Be happy to do all you can to assist others, alleviate their concerns, and help them resolve their difficulties in the entry of belief in God.

9. Learn how to obey others, don't control or force people; let people gain some benefit in all matters.

10. Frequently worship God within your heart; let Him hold sovereignty in all things and satisfy Him in everything.

The above ten principles for life and the ten ways to conform to saintly decency are all things people are capable of doing. They can be put into practice as long as they are understood, and the occasional transgression is not difficult to resolve. Of course, certain individuals with very poor humanity are the exception.

—The Fellowship from the Above

Proper humanity mainly refers to having conscience, reason, character, and dignity. Conscience and reason include showing forbearance, having patience toward others, being honest, having wisdom in your interactions, and having genuine love for brothers and sisters. These are the five characteristics that should be possessed within proper humanity.

The first characteristic is having a heart of forbearance. No matter what faults we see in our brothers and sisters we should treat them correctly, expressing tolerance and understanding. We should not exclude them or lash out against them. When we see flaws or corruption revealed in other people, we should keep in mind that this is the period of God's work of salvation, so it is normal for God's chosen people to reveal corruption, and we should be understanding. Apart from that, we need to look at our own corruption; we are not necessarily revealing less corruption than others. We should treat others' revelations of corruption exactly how we treat our own. This is how we can have forbearance for others. If you cannot be tolerant of others it means there is a problem with your reason; it also shows that you don't understand the truth and you don't know God's work. What does it mean to not know God's work? It's not recognizing that God's work has not yet come to a close and that man is still living within the period of God's work of salvation—we have not been made complete. Therefore, every person will inevitably reveal corruption. Everyone is now properly pursuing the truth, understanding their own corruption, and

experiencing God's word. Everybody is within the period of entering into the truth and has not yet fully obtained the truth. It is only when people acquire the truth that their life disposition will begin to change. When people comprehend this point they will have the reason of a proper person, and then they will also treat others reasonably. If people are lacking reason, they won't treat anyone reasonably.

The second characteristic is to practice patience toward others. Simply being forbearing is not enough; you must also be patient. Sometimes you can just be forbearing and understanding, but inevitably, a particular brother or sister will do something that might hurt or offend you. Under these circumstances man's corrupt disposition is prone to flare up, because we all like to fight and defend our own pride, and we're all selfish and vain. So if someone says something that hurts you or does something that you feel is offensive, you should be patient. Patience is also included within the scope of reason. People will only develop patience if they have reason. But how can we be patient? If you want to have patience toward others, you first need to achieve understanding of them, meaning no matter who says something that hurts you, you should first recognize this: "His words have hurt me. What he said seemed to be exposing my shortcomings and appeared to be targeting me. If his words are targeting me, what does he mean by them? Is he trying to do me harm? Does he see me as his enemy? Does he hate me? Is he exacting revenge against me? I have not offended him, so the answer to these questions cannot be yes." Since that's the case, then no matter what this brother or sister said, he or she had no intentions to hurt you or treat you as their enemy. That is certain. When they said these words they were simply expressing what a normal person thinks, they were fellowshiping on the truth, discussing knowledge, exposing people's corruption, or acknowledging their own corrupt state; they were certainly

not intentionally targeting any specific individual. First you offer understanding, then your anger can dissipate, and then you can achieve patience. Some will ask: “If someone consciously attacks me and targets me, and intentionally says these things to achieve some purpose, then how can I be patient?” This is how you should be patient: “Even if someone intentionally attacks me, I should still be patient. This is because they are my brother or sister and not my enemy, and certainly not the devil, Satan. It is inevitable that brothers and sisters will reveal some corruption and have certain intentions in their hearts. This is normal. I should understand, empathize, and be patient.” You should think of it this way, then pray to God and say: “God, someone just hurt my pride. I can’t accept the loss of face; I always want to lose my temper and lash out at them. This really is a revelation of corruption. I used to think I had love for others, but now that someone’s words have stabbed me in the heart I can’t take it. I want to strike back. I want revenge. Where is my love? Isn’t this all just hate? I still have hate in my heart! God, the way You have mercy on us and forgive us for our transgressions is how we should have mercy on others. We shouldn’t hold grudges against others. God, please protect me, don’t let my nature flare up. I wish to obey You and live within Your love. In everything we do, we disobey and resist Christ and God far too much, but Christ is still patient with us. God is carrying out this stage of His work with extreme patience and love. How much suffering, humiliation and slander did Christ have to endure? If Christ could be patient, then the tiny bit of patience we need to have is nothing! Our patience is so incredibly lacking compared to that of Christ….” Once you pray in this way you will feel that you’re too corrupt, too insignificant, too lacking in stature, and that is when your fury will be extinguished. That is how you can achieve patience.

The third characteristic is treating people with honesty. Being honest to people means no matter what we do, whether it is helping others or ministering to our brothers and sisters or having fellowship on the truth, we have to speak from the heart. Further, if you haven't done it, don't preach about it. Whenever brothers and sisters need our help, we should help them. Whatever duty we need to fulfill, we should fulfill. Be real, don't be false or pretentious. … Of course, being an honest person requires a bit of wisdom when dealing with certain individuals. If you see that a person is not reliable because their corruption is too deep, if you cannot see into them and don't know what they might do, then you need to employ wisdom and refrain from telling them everything. Being an honest person requires principles. Don't blindly speak of things you shouldn't be speaking of. Furthermore, being an honest person requires speaking with reason and propriety. Some people insist on practicing honesty and opening their heart to someone regardless of how busy they may be. How is that the practice of being an honest person? Isn't it being foolish? Being an honest person is not being a fool. It's about being smart, simple and open, and undeceiving. You have to be proper and sensible. Honesty is built upon the foundation of sense. This is what it means to be honest when dealing with people, and to be an honest person. Of course, the most important thing about being an honest person is being honest to God. Wouldn't it be a big problem if you were an honest person only in front of other people, but you weren't honest before God and deceived Him? If you seek to be honest people before God, then you will naturally become honest before others. If you can't do it before God, then you really can't do it before others. No matter what aspect of the truth or what positive thing you are entering into, you must first do it before God. Once you have achieved results before God, you'll naturally be able to live it out before others. Don't strain yourself to do this or that

before others, but then freely do whatever you want before God. That won't do. The most important thing is doing it before God, who tests mankind and searches their hearts. If you can pass this test before God, you truly possess reality. If you cannot pass this test before God, you do not possess reality—this is a principle of practicing the truth.

The fourth characteristic is having wisdom in your interactions. Some people say: "Does getting along with brothers and sisters require wisdom?" Yes, it does, because employing wisdom is even more beneficial for your brothers and sisters. Some will ask: "Isn't employing wisdom with brothers and sisters being cunning?" Wisdom is not cunning. Rather, it is the polar opposite of cunning. Employing wisdom means paying attention to the way you talk to brothers and sisters when their stature is small, in case they won't be able to accept what you say. Also, for those with small stature, particularly those who do not possess the truth, who reveal some corruption and have some corrupt dispositions, if you are too simple and open and tell them everything, it may be easy for them to get something on you or to exploit you. So, you must more or less take some precautions and have some technique when speaking. However, being cautious with people doesn't mean not helping them or not having love for them—it just means not immediately telling them some of the important things about God's household, and simply communicating the truth to them. If they need spiritual assistance in life, if they require the sustenance of the truth, we have to do everything in our ability to satisfy them in this regard. But if they are inquiring about this and that about God's household, or this and that about the leaders and workers, then there's no need to tell them. If you tell them, they are likely to leak this information and this will impact the work of God's household. In other words, if it is something they shouldn't know or something they have no need to know, then don't let them know

about it. If it is something they ought to know, then do all you can to inform them, concretely and without reservation. So what are the things they ought to know? The pursuit of truth is what people should know: What truths they should be equipped with, what aspects of the truth they should understand, what duties they should fulfill, what duties they are suited to fulfill, how they should fulfill those duties, how to live out proper humanity, how to live the life of the church—these are all things people should know. On the other hand, the rules and principles of God's household, the work of the church, and the situations of your brothers and sisters cannot be casually disclosed to outsiders or non-believers in your family. This is the principle that must be abided by when we employ wisdom. For example, you should never talk about the names of your leaders or where they live. If you do talk about these things, you never know when this information might reach the ears of nonbelievers, and it could become a major issue if that then gets passed on to some evil spies or secret agents. This requires wisdom, and this is why I say possessing wisdom is critical. Moreover, when you are being simple and open, there are certain private things that you cannot tell just anyone. You have to judge the stature of your brothers and sisters to see if, after you tell them, they might be ungodly and joke about what you say, creating problems for you after it's spread around, doing harm to your integrity. This is why being simple and open also requires wisdom. That's the fourth must-have standard for proper humanity—having wisdom in your interactions.

The fifth characteristic is to have genuine love for brothers and sisters who truly believe in God. This involves a bit of care, actual assistance and a spirit of service. We should particularly have more fellowship with those brothers and sisters who pursue the truth, and provide them with more sustenance. It doesn't matter if they're new believers or if they've believed

for several years. There is one particular principle of church life: Take particular care with those who pursue the truth. Fellowship with them more, give them more sustenance, and water them more so that they may be given a hand up as quickly as possible, allowing them to grow in their lives as soon as they can. For those who don't pursue the truth, if it becomes obvious that they don't love the truth after a period of watering, then there is no need to expend too much effort on them. It is not necessary because you have already done everything humanly possible. It is enough that you have fulfilled your responsibility. … You need to see who you should focus your work on. Will God perfect those who don't pursue the truth? If the Holy Spirit won't, then why should people keep going at it blindly? You don't understand the work of the Holy Spirit yet are always so self-assured —isn't that human stupidity and ignorance? So, provide more assistance for brothers and sisters who genuinely pursue the truth, because they are the objects of God's salvation and His predestined chosen ones. If we often fellowship on the truth with these people with one heart and mind and support and give sustenance to each other, in the end we will all attain salvation. You are betraying God's will if you don't join with these people. … Those within the church who possess proper humanity should place themselves among those who pursue the truth, interact harmoniously with them, and through the pursuit of the truth gradually expend themselves for God with one heart and mind. That way, those who pursue the truth will be saved and you will also be saved, because the Holy Spirit works among those in pursuit of the truth. …

The fellowship we have just had is on the five aspects that must be equipped within proper humanity. If you possess all five of these characteristics, you will be able to interact harmoniously with your brothers

and sisters, find your place within the church, and fulfill your duty to the best of your ability.

—Sermons and Fellowship on Entry Into Life

5. Faith in God Should Not Only Be for Seeking Peace and Blessings

Relevant Words of God:

What is it that man has gained since he first began believing in God? What have you come to know about God? How much have you changed because of your belief in God? Today, you all know that man's belief in God is not solely for the salvation of the soul and the well-being of the flesh, nor is it to enrich his life through loving God, and so on. As it stands, if you love God for the sake of the well-being of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing more, this love that you seek is still an adulterated love and not pleasing to God. Those who use love for God to enrich their dull existence and fill a void in their hearts are the kind of people who are greedy for a life of ease, not those who truly seek to love God. Love of this kind is forced, it is the pursuit of mental gratification, and God has no need of it. What kind of love, then, is yours? For what do you love God? How much true love for God is there within you right now? The love of the great majority of you is of the aforementioned kind. Such love can only maintain the status quo; it cannot achieve immutability, nor can it take root in man. This kind of love is only like a flower that blooms and withers without bearing fruit. In other words, after you have loved God once in such a way, if there is no one to lead you on the path ahead, then you will collapse. If you can only love God in the time of loving God but afterward your life disposition remains unchanged, then you will remain unable to escape from the shroud of the influence of darkness, you will remain unable to break free from Satan's bonds and its trickery. No one such as this can be fully gained by God; in the end, their spirit, soul, and body will still belong to

Satan. There can be no doubt about this. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and they will go down to the lake of fire and brimstone to accept the next step of punishment from God. Those gained by God are those who forsake Satan and escape from its domain. They are officially numbered among the people of the kingdom. This is how the people of the kingdom come to be.

—The Word, Vol. 1. The Appearance and Work of God. What Viewpoint Believers Ought to Hold

Today, to believe in the practical God, you must set foot on the right track. If you believe in God, you should not only seek blessings, but to love God and know God. Through His enlightenment, through your own individual seeking, you can eat and drink His word, develop a real understanding of God, and have a real love of God that comes from your inmost heart. In other words, when your love for God is most genuine, and no one can destroy or stand in the way of your love for Him, at this time you are on the right track in your belief in God. This proves that you belong to God, for your heart is already in God's possession and nothing else can then take possession of you. Through your experience, through the price you have paid, and through the work of God, you are able to develop an unbidden love for God—and when you do, you will become free from the influence of Satan and will come to live in the light of God's word. Only when you have broken free from the influence of darkness can you be said to have gained God. In your belief in God, you must try to seek this goal. This is the duty of each of you. None of you should be satisfied with the current state of affairs. You cannot be of two minds toward the work of God, nor can you regard it lightly. You should think of God in all respects and at all times, and do all things for His sake. And whenever you speak or

act, you should place the interests of the house of God first. Only thus can you be after God's heart.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

Someone who serves God should not only know how to suffer for Him; more than that, they should understand that the purpose of believing in God is to pursue a love of God. God makes use of you not just to refine you or for the sake of making you suffer, but rather He makes use of you so that you may know His actions, know the true significance of human life, and in particular, so that you may know that serving God is not an easy task. Experiencing God's work is not about enjoying grace, but rather about suffering for your love of Him. Since you enjoy God's grace, you must also enjoy His chastisement; you must experience all of this. You can experience God's enlightenment in you, and you can also experience how He deals with you and judges you. In this way, your experience will be comprehensive. God has carried out His work of judgment and chastisement upon you. God's word has dealt with you, but not only that; it has also enlightened and illuminated you. When you are negative and weak, God worries for you. All of this work is to let you know that everything about man is within God's orchestrations. You may think that believing in God is about suffering, or doing all manner of things for Him; you might think that the purpose of believing in God is so that your flesh may be at peace, or so that everything in your life runs smoothly, or so that you may be comfortable and at ease in all things. However, none of these are purposes that people should attach to their belief in God. If you believe for these purposes, then your perspective is incorrect, and it is simply impossible for you to be perfected. God's actions, God's righteous disposition, His wisdom, His words, and His wondrousness and

unfathomableness are all things people ought to understand. Having this understanding, you should use it to rid your heart of all personal demands, hopes, and notions. Only by eliminating these things can you meet the conditions demanded by God, and it is only by doing this that you can have life and satisfy God. The purpose of believing in God is to satisfy Him and to live out the disposition He requires, so that His actions and glory may be manifested through this group of unworthy people. This is the correct perspective for believing in God, and this is also the goal that you should seek. You should have the right viewpoint about believing in God and you should seek to obtain God's words. You need to eat and drink God's words and you must be able to live out the truth, and in particular you must be able to see His practical deeds, His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. People can, through their practical experiences, appreciate just how God does His work on them and what His will is toward them. The purpose of all of this is to eliminate people's corrupt satanic disposition. Having cast out all the uncleanliness and unrighteousness inside you, and having cast off your wrong intentions, and having developed true faith in God—only with true faith can you truly love God. You can only genuinely love God on the foundation of your belief in Him. Can you achieve love for God without believing in Him? Since you believe in God, you cannot be muddle-headed about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but then lose all energy as soon as they see that they have to suffer refinements. Is that believing in God? Ultimately, you must achieve complete and utter obedience before God in your faith. You believe in God but still have demands of Him, have many religious notions you cannot put down, personal interests you cannot let go of, and still you seek blessings of the flesh and want God to rescue your flesh, to

save your soul—these are all behaviors of people who have the wrong perspective. Even though people with religious beliefs have faith in God, they do not seek to change their dispositions and do not pursue knowledge of God, but rather seek only the interests of their flesh. Many among you have faiths that belong in the category of religious convictions; this is not true faith in God. To believe in God, people must possess a heart that is prepared to suffer for Him and the will to give themselves up. Unless people meet these two conditions, their faith in God is not valid, and they will not be able to achieve change in their disposition. Only people who genuinely pursue the truth, seek knowledge of God, and pursue life are those who truly believe in God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Now do you understand what belief in God is? Does belief in God mean beholding signs and wonders? Does it mean ascending to heaven? Believing in God is not easy in the slightest. Those religious practices should be purged; pursuing the healing of the sick and the casting out of demons, focusing on signs and wonders, coveting more of God's grace, peace and joy, pursuing the prospects and comforts of the flesh—these are religious practices, and such religious practices are a vague kind of belief. What is real belief in God today? It is the acceptance of God's word as the reality of your life and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may obey God, love God, and perform the duty that should be performed by a creature of God. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His creatures, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is

principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the domain of Satan and living under the care and protection of God; it is being able to achieve obedience to God and not obedience to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may do God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to obey God, and, like Peter, obeying Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you obey Him. Only with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the reality of life. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete obedience to God. If you can obey God without complaint, be mindful of God's desires, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all walking corpses? How many words have been spoken among you? Has only a little work been done among you? How much have I provided among you? So why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God, for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plow the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit, for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow real human life upon you, yet you do not pursue. Are you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and

they do not understand what life is. Each day, after eating their fill, they simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Just how much do you love God today? And just how much do you know of all that God has done in you? These are the things you should learn. When God arrives on earth, all that He has done in man and allowed man to see is so that man will love Him and truly know Him. That man is able to suffer for God and has been able to come this far is, in one regard, because of God's love, and in another regard, because of God's salvation; moreover, it is because of the judgment and the work of chastisement that God has carried out in man. If you are without the judgment, chastisement, and trials of God, and if God has not made you suffer, then, in all honesty you do not truly love God. The greater God's work in man, and the greater man's suffering, the more apparent it is just how meaningful God's work is, and the more that man's heart is able to truly love God. How do you learn how to love God? Without torment and refinement, without painful trials—and if, furthermore, all that God gave man were grace, love, and mercy—would you be able to reach a point of truly loving God? On one hand, during God's trials man comes to know his deficiencies and to see that he is

insignificant, contemptible, and lowly, that he has nothing and is nothing; on the other hand, during His trials God creates different environments for man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—even reaching the level of crushing grief—having experienced it, man sees how lovely God's work in him is, and only upon this foundation is there born in man true love for God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, and much less is he able to know the substance of man. Only through both the refinement and judgment of God, and during the process of refinement itself, can man know his deficiencies, and know that he has nothing. Thus, man's love of God is built upon the foundation of the refinement and judgment of God. If you only enjoy the grace of God, having a peaceful family life or material blessings, then you have not gained God, and your belief in God cannot be considered successful. God has already carried out one stage of the work of grace in the flesh, and has already bestowed material blessings upon man, but man cannot be made perfect with grace, love, and mercy alone. In man's experiences, he encounters some of God's love and sees the love and mercy of God, yet having experienced for a period of time, he sees that God's grace and His love and mercy are incapable of making man perfect, incapable of revealing that which is corrupt within man, and incapable of ridding man of his corrupt disposition, or making perfect his love and faith. God's work of grace was the work of one period, and man cannot rely on enjoying the grace of God in order to know God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Many who follow God are only concerned with how to gain blessings or stave off disaster. As soon as God's work and management are

mentioned, they fall silent and lose all interest. They think that understanding such tedious issues will not help their lives to grow or provide any benefit. Consequently, although they have heard about God's management, they pay it little heed. They do not see it as something precious to be accepted, much less do they receive it as part of their lives. Such people only have one simple aim in following God, and that aim is to receive blessings. Such people cannot be bothered to pay heed to anything else that does not directly involve this aim. To them, there is no goal more legitimate than believing in God to receive blessings—it is the very value of their faith. If something does not contribute to this aim, they remain completely unmoved by it. This is the case with most people who believe in God today. Their aim and intention seem legitimate, because as they believe in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years away from home busying themselves. For the sake of their ultimate goal, they change their own interests, their outlook on life, and even the direction they seek; yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they remain persistent and unafraid of death. What power compels them to continue dedicating themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to battle the forces of evil to the very end? Is it their faith to bear witness to God without seeking reward? Is it their loyalty in being willing to give up everything to achieve God's will? Or is it their spirit of devotion to always forgo extravagant personal demands? For someone who has never understood the work of God's management to still give so much is, quite simply, a miracle! For the moment, let us not discuss how much these

people have given. Their behavior, however, is highly worthy of our analysis. Apart from the benefits that are so closely associated with them, could there be any other reasons why people who never understand God would give so much for Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is a relationship between a receiver and a giver of blessings. To put it plainly, it is akin to the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. There is no affection in such a relationship, only transaction. There is no loving or being loved, only charity and mercy. There is no understanding, only suppressed indignation and deception. There is no intimacy, only an uncrossable chasm. Now that things have gotten to this point, who can reverse such a course? And how many people are capable of truly understanding how dire this relationship has become? I believe that when people immerse themselves in the joy of being blessed, none can imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and yet pays no heed to God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and plotting how to receive the greatest blessing and the best destination. Even if one understands how pitiable, detestable, and pathetic they are, how many can readily abandon their ideals and hopes? And who are able to halt their own steps and stop from thinking only of themselves? God needs those who will cooperate closely with Him to complete His management. He needs those who will submit to Him by devoting their entire mind and body to the work of His management. He does not need people who hold out their hands to beg from Him every day,

much less those who give a little and then wait to be rewarded. God despises those who make a paltry contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They care not about God's heart, being wholly preoccupied with their own prospects and fate. Those who resent the work of God's management and lack even the slightest interest in how God saves mankind and His will are only doing what pleases themselves in a way that is detached from the work of God's management. Their behavior is neither remembered nor approved of by God—much less is it favorably looked upon by God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

What should you pursue now? Whether or not you are capable of bearing witness for God's work, whether or not you are able to become a testimony and a manifestation of God, and whether or not you are fit to be used by Him—these are the things you should seek. How much work has God really done in you? How much have you seen, how much have you touched? How much have you experienced, and tasted? Regardless of whether God has tested you, dealt with you, or disciplined you, His actions and His work have been carried out on you. But as a believer in God and as someone who is willing to pursue being perfected by Him, are you able to bear witness for God's work on the basis of your practical experience? Can

you live out God's word through your practical experience? Are you able to provide for others through your own practical experience, and expend your whole life to bear witness for God's work? To bear witness to God's work, you must rely on your experience, knowledge, and the price you have paid. Only thus can you satisfy His will. Are you someone who bears witness to God's work? Do you have this aspiration? If you are able to bear witness to His name, and even more, to His work, and if you can live out the image that He requires of His people, then you are a witness for God. How do you actually bear witness for God? You do it by seeking and longing to live out God's word, and, by bearing witness with your words, allowing people to know His work and to see His actions. If you truly seek all of this, then God will perfect you. If all you seek is to be perfected by God and be blessed in the very end, then the perspective of your faith in God is not pure. You should be pursuing how to see God's deeds in real life, how to satisfy Him when He reveals His will to you, and seeking how you ought to bear witness to His wondrousness and wisdom, and how to bear witness for how He disciplines and deals with you. All of these are things you should now be pondering. If your love for God is solely so that you can share in God's glory after He perfects you, then it is still inadequate and cannot meet God's requirements. You need to be able to bear witness to God's work, satisfy His demands, and experience the work He has done on people in a practical way. Whether pain, tears, or sadness, you must experience all of these things in your practice. They are meant to perfect you as one who bears witness for God. What is it, exactly, that now compels you to suffer and seek perfection? Is your present suffering truly for the sake of loving God and bearing witness for Him? Or is it for the sake of blessings of the flesh, for your future prospects and fate? All of your intentions, motivations, and

the goals that you pursue must be rectified and cannot be guided by your own will.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

6. The Meaning of Suffering and What Kind of Suffering Believers of God Must Bear

Relevant Words of God:

Today, most people do not have that knowledge. They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches an extreme, and their thoughts turn to death. This is not true love for God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you do not, then perhaps everything will go smoothly for you and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined; moreover, you will be incapable of satisfying God, and you will always feel that God's will is too lofty, that it is beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is incapable of satisfying the will of God, you will be refined internally. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should walk until the very end, and even at your last breath, still you must be faithful to God and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Do not be discouraged, do not be weak, and I will make things clear for you. The road to the kingdom is not so smooth; nothing is that simple! You want blessings to come to you easily, do you not? Today, everyone will have bitter trials to face. Without such trials, the loving heart you have for Me will not grow stronger and you will not have true love for Me. Even if these trials consist merely of minor circumstances, everyone must pass through them; it's just that the difficulty of the trials will vary from one person to another. Trials are a blessing from Me, and how many of you come often before Me and beg on your knees for My blessings? Silly children! You always think that a few auspicious words count as My blessing, yet you do not recognize that bitterness is one of My blessings. Those who share in My bitterness will certainly share in My sweetness. That is My promise and My blessing to you.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 41

When God works to refine man, man suffers. The greater a person's refinement, the greater their love of God will be, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less their love of God will grow, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see people who suffer greatly as they are refined, who are dealt with and disciplined much, and you will see that it is those people who have a deep love for God and a more profound and penetrating knowledge of God. Those who have not experienced being dealt with have but a superficial knowledge, and they can only say: "God is so good, He bestows grace upon people so that they

can enjoy Him." If people have experienced being dealt with and disciplined, then they are able to speak about the true knowledge of God. So the more wondrous God's work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God's work is able to conquer you, gain you, and make you perfect. How great is the significance of God's work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The greater the work He carries out within you, the deeper and purer your love for God. The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man's knowledge of Him.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

You must suffer hardship for the truth, you must give yourself to the truth, you must endure humiliation for the truth, and to gain more of the truth you must undergo more suffering. This is what you should do. You must not throw away the truth for the sake of a peaceful family life, and you must not lose your life's dignity and integrity for the sake of momentary enjoyment. You should pursue all that is beautiful and good, and you should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

When receiving the judgment of God's words, we must not fear suffering, nor should we be afraid of pain, and much less should we fear that God's words will pierce our hearts. We should read more of His utterances about how He judges and chastises us and exposes our corrupt essences. We must read them and hold ourselves up to them more. Do not compare others to them—we must compare ourselves against them. We are not lacking in any single one of these things; we can all square with them. If you do not believe it, go experience it yourself. … Prior to doing anything else, we have to realize that we must accept every one of the words spoken by God, whether these utterances are pleasant-sounding or not and whether they give us a bitter feeling or a sweet one. Such is the attitude we should have toward God's words. What sort of attitude is this? Is it a devout attitude, a patient attitude, or an attitude of embracing suffering? I tell you that it is not any of these. In our faith, we must firmly maintain that God's words are the truth. Since they are indeed the truth, we should accept them rationally. Whether or not we are able to recognize or admit it, our first attitude toward God's words should be one of absolute acceptance.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

Loving God requires seeking God's will in all things, and that you probe deep within when anything happens to you, trying to grasp God's will, and trying to see what God's will is in the matter, what He asks you to achieve, and how you should be mindful of His will. For example: Something happens that requires you to endure hardship, at which time you should understand what God's will is and how you should be mindful of His will. You must not satisfy yourself: First put yourself to one side. Nothing is more abject than the flesh. You must seek to satisfy God, and you must fulfill your duty. With such thoughts, God will bring especial enlightenment

to you in this matter, and your heart will also find comfort. Be it big or small, when something happens to you, you must first put yourself to one side and regard the flesh as the most lowly of all things. The more you satisfy the flesh, the more liberties it takes; if you satisfy it this time, next time it will ask for more. As this carries on, people come to love the flesh even more. The flesh always has extravagant desires; it always asks that you satisfy it and that you gratify it within, whether it be in the things you eat, what you wear, or in losing your temper, or pandering to your own weaknesses and laziness…. The more you satisfy the flesh, the greater its desires become and the more debauched the flesh becomes, until it gets to the point when people's flesh harbors even deeper notions, and disobeys God, and exalts itself, and becomes doubtful about the work of God. … Thus, you must rebel against the flesh, and not pander to it: "My husband (wife), children, prospects, marriage, family—none of them matter! In my heart there is only God, and I must try my best to satisfy God and not satisfy the flesh." You must have this resolve. If you are always possessed of such resolve, then when you put the truth into practice and put yourself aside, you will be able to do so with but a little effort.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Whether you can gain life before God and what your ultimate end will be, depend on how you carry out your rebellion against the flesh. God has saved you and chosen you and predestined you, yet if today you are unwilling to satisfy Him, you are unwilling to put the truth into practice, you are unwilling to rebel against your own flesh with a heart that truly loves God, ultimately you will ruin yourself, and will thus endure extreme pain. If you always pander to the flesh, Satan will gradually swallow you up, and leave you without life, or the touch of the Spirit, until the day

comes when you are completely dark inside. When you live in darkness, you will have been taken captive by Satan, you will no longer have God in your heart, and at that time you will deny God's existence and leave Him. Thus, if people wish to love God, they must pay the price of pain and endure hardship. There is no need for external fervency and hardship, reading more and running about more; instead, they should put aside the things within them: the extravagant thoughts, personal interests, and their own considerations, notions, and intentions. Such is God's will.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

God asks people to put the truth into practice primarily to deal with the things inside them, to deal with their thoughts and notions that are not after God's heart. The Holy Spirit touches people in their hearts and enlightens and illuminates them. So behind everything that happens is a battle: Every time people put the truth into practice, or put the love of God into practice, there is a great battle, and though all may seem well with their flesh, in the depths of their hearts a life-and-death battle will, in fact, be going on—and only after this intense battle, after a tremendous amount of reflection, can victory or defeat be decided. One does not know whether to laugh or cry. Because many of the intentions within people are wrong, or else because much of God's work is at odds with their notions, when people put the truth into practice, a great battle is waged behind the scenes. Having put this truth into practice, behind the scenes, people will have shed countless tears of sadness before finally making up their mind to satisfy God. It is because of this battle that people endure suffering and refinement; this is true suffering. When the battle comes upon you, if you are able to truly stand on the side of God, you will be able to satisfy God. While practicing the truth, it is inevitable that one will suffer inside; if, when they put the truth into

practice, everything within people were right, then they would not need to be made perfect by God, and there would be no battle, and they would not suffer. It is because there are many things within people that are not fit for use by God, and because there is much of the rebellious disposition of the flesh, that people need to learn the lesson of rebelling against the flesh more profoundly. This is what God calls the suffering that He asked man to undergo with Him.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

In their belief in God, what people seek is to obtain blessings for the future; this is their goal in their faith. All people have this intent and hope, but the corruption in their nature must be resolved through trials. In whichever aspects you are not purified, these are the aspects in which you must be refined—this is God's arrangement. God creates an environment for you, forcing you to be refined there so that you can know your own corruption. Ultimately, you reach a point at which you would rather die and give up your schemes and desires, and submit to God's sovereignty and arrangement. Therefore, if people do not have several years of refinement, if they do not endure a certain amount of suffering, they will not be able to rid themselves of the bondage of corruption of the flesh in their thoughts and in their hearts. In whichever aspects you are still subject to Satan's bondage, and in whichever aspects you still have your own desires and your own demands, these are the aspects in which you should suffer. Only through suffering can lessons be learned, which means being able to gain truth, and understand God's will. In fact, many truths are understood by experiencing painful trials. Nobody can comprehend God's will, recognize God's almightiness and wisdom, or appreciate God's righteous disposition

when in a comfortable and easy environment or when circumstances are favorable. That would be impossible!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

God works in every single person, and no matter what His method is, what kind of people, matters, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. Sometimes God raises up an environment around you to lay you bare so that you can come to know yourself, or else you might be directly dealt with, pruned, and exposed. Just like someone on an operating table—only by undergoing some pain and suffering can a good outcome be reached. If every time you are pruned and dealt with, and every time you are laid bare by an environment, it arouses your feelings and gives you a boost, then through this process you will have stature and will enter the reality of the truth. If, every time you are pruned and dealt with, and every time God raises up an environment to lay you bare, you feel no pain or discomfort whatsoever, and feel nothing at all, and if you do not come before God to seek His will, neither praying nor seeking the truth, then you really are so numb! God does not work in you when your spirit feels nothing, when it does not react. He will say, “This person is overly numb, and has been corrupted too deeply. No matter how I discipline him or try to keep him in check, I still cannot move his heart or awaken his spirit. This person will be in trouble; he is not easy to save.” If God arranges certain environments, people, matters, and things for you, if He prunes and deals with you and if you learn lessons from this, if you have learned to come before God, learned to seek the truth, and, unknowingly, are enlightened and illuminated and attain the truth, if you have experienced a change in

these environments, reaped rewards, and made progress, if you begin to have a little comprehension of God's will and you cease to complain, then all of this will mean that you have stood firm in the midst of the trials of these environments, and have withstood the test. As such, you will have gotten through this ordeal.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Matters, and Things Nearby

7. Believers in God Should Prepare for Their Destination With Sufficient Good Deeds

Relevant Words of God:

My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the wicked, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of wickedness, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to bring retribution upon them, which I shall relish to see. Now My day has finally come, and I need no longer wait!

My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man’s doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation.

Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man's midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster. In the midst of tribulation, your actions and deeds were not considered entirely appropriate, for your faith and love were hollow, and you only showed yourselves to be either timid or tough. Regarding this, I will only make a judgment of good or bad. My concern continues to be the way in which each of you acts and expresses himself, on the basis of which I shall determine your end. However, I must make this clear: Toward those who showed Me not the slightest loyalty during times of tribulation, I shall be merciful no more, for My mercy only extends so far. I have no liking, furthermore, for anyone who has once betrayed Me, much less do I like to associate with those who sell out the interests of their

friends. This is My disposition, regardless of who the person may be. I must tell you this: Anyone who breaks My heart shall not receive clemency from Me a second time, and anyone who has been faithful to Me shall forever remain in My heart.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents.

—The Word, Vol. 1. The Appearance and Work of God. On Destination

You should each do your own duty to the best of your ability, with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about you. Otherwise, you will forever be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I?

—The Word, Vol. 1. The Appearance and Work of God. On Destination

If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Sermon and Fellowship Excerpts for Reference:

Good deeds are a testimony that we have attained salvation, and they are a manifestation of our entry into the truth and the reality of God's word. If we've prepared many good deeds, that means we've become a new person before God and we have true testimony in the aspect of being a real man. Our good deeds are what most show that we have truly repented; if we've prepared a lot of them, it means we possess a true human likeness. If you have believed in God for many years but have done few good deeds, then do you possess a human likeness? Do you have conscience and reason? Are you someone who repays God's love? Where is your true faith? Where is your heart of love and obedience for God? What is the reality you have entered into? You possess none of these. Therefore, a person who does no good deeds is someone who gains nothing from their belief in God. They are someone who simply has not attained salvation from God, someone whose corruption is so deep that they have not changed one bit. Good deeds really elucidate this.

—Sermons and Fellowship on Entry Into Life

What are enough good deeds? We can say that any duty that man can or should fulfill in his experience of God's work, and anything that God requires of man—if man can do these things and he is able to satisfy God, then all of these are good deeds. If you can meet God's requirements, then it is a good deed. If you have devotion to God while fulfilling your duties, then it is a good deed. If the things you do are of benefit to God's chosen people and everybody thinks that what you are doing is good, then it is a good deed. All the things that man's conscience and reason believe to be in accordance with God's intentions are good deeds. Things that can satisfy God and are beneficial to God's chosen people are also good deeds. If someone can throw everything into preparing these good deeds that we have just talked about, eventually he will be able to fulfill them, and that will mean he has fulfilled enough good deeds. … Everyone now seeks to perform their duty and pursues salvation, but it is not enough just to have resolution and desire. One must display practical behaviors and take practical action. What duties have you performed for the entry into life of God's chosen people? What have you done and what price have you paid to meet God's requirements? What have you done to satisfy God and repay His love? These are all things which you must reflect on. If you have done many things and paid a great price for the sake of meeting God's requirements and for the sake of the life entry and growth of God's chosen people, then it can be said that you have prepared sufficient good deeds.

—Sermons and Fellowship on Entry Into Life

At a minimum, fulfilling some duty is hardly adequate on its own to constitute a sufficient amount of good deeds. In other words, just performing a bit of your duty is by no means considered sufficient good deeds. Sufficient good deeds are absolutely not as simple as people imagine. Preparing a sufficient amount of good deeds requires expending

yourself entirely for God. Moreover, it requires paying every price, and being loyal to God's commission from beginning to end in good faith; this is the only way to meet God's standards.

In fulfilling their duty there are people who have indeed paid a price, done things that have been praised by God, who have performed their duty in ways that are outstanding, extraordinary, admirable and enviable to the point that they can be considered to have performed good deeds. Some brothers and sisters have gone to prison for fulfilling their duty, who have suffered many torments without submitting to Satan, and have stood witness. Then there are people who dare to take risks without regard to personal safety or benefit, who are dedicated to performing dangerous duties in the spirit of boldly doing what is righteous. And there are those brothers and sisters who are able to devote themselves to the work of the gospel, and they are able to bear humiliation in preaching the gospel to save people. There are also those who are diligent in the work of the gospel, enduring hardships without complaint, setting aside personal and family matters while their minds are filled with how they can spread the gospel to bring more people before God and meet God's will. All those who have been devoted to expending themselves entirely in order to satisfy God are people who have already performed good deeds. Yet they still have a certain distance from the "sufficient good deeds" that God demands. Most people have just prepared some good deeds and have not completely met God's requirements. That requires us to dig deep for our potential to fulfill our duty and be earnest in entering deeply into the truth in order to perform sufficient good deeds. This demands that we seek to achieve the best results in order to satisfy God's heart, no matter what duties we are fulfilling. Particularly in spreading the gospel, no matter how great the humiliation we suffer or how much suffering we endure, as long as we can bring more

people to gain salvation, we must take it as a duty regardless of the personal cost. Only this is performing the best deed. If people are able to perform more good deeds such as this, that can be considered sufficient good deeds. This is what brings God the most happiness and joy, and such people will surely receive God's praise. Apart from this, in fulfilling our duty we must also be conscientious and meticulous, always looking to improve ourselves, and not allow the slightest bit of going through the motions. To expend ourselves for God, we must have loyal devotion before we can completely satisfy God's will.

—The Fellowship from the Above

Chapter 8 The Endings for Various Types of People and God's Promise to Man

Relevant Words of God:

My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for no more than six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law, nourishing them with copious sheep and cattle and all the riches of earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These

spoils of war are saved by Me from the domain of Satan, and are the only crystallization and fruit of My six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person on a whim; all that He does can utterly convince man. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given on a whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their

original position, and this is the mark of the accomplishment of God's work, it is the final outcome of the work of God and the practice of man, and it is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This will be the final outcome of 6,000 years of cooperation between God and man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they

may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they fall into cahoots with the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who render service that is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Those who think only of their flesh and who enjoy comfort; those who seem to believe but who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous, tattered and ragged; those who steal sacrifices to Jehovah and His possessions; those who love

bribes; those who dream idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and fortune; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and fortune and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and disobedience! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the “trees” that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the

streets, what does that matter? Where is your testimony? Your reverence for God is far less than your love for yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever obeyed? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your reverence? Everything you do is deceitful! You have no obedience or reverence, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—

you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated. During the work of salvation, I am kind and good toward all people. When the work concludes, the outcomes of different types of people will be revealed, and at that time, I shall no longer be kind and good, for people's outcomes will have been revealed, and each will have been classified according to their kind, and there will be no use in doing any more work of salvation, because the age of salvation will have passed, and, having passed, it will not return.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

So long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be

turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me—such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to forsake themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the guidance of

My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the light guiding you. You will surely be the master of all creation. You will surely be an overcomer before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs to bear witness to My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

Rise up and cooperate with Me! I certainly will not treat shabbily any who sincerely expend themselves for Me. As for those who devote themselves to Me in earnest, I shall bestow all My blessings upon you. Offer up yourself entirely to Me! What you eat, what you wear, and your future are all in My hands; I will arrange everything properly, so that you can have endless enjoyment, which you will never use up. This is because I have said, "To those who sincerely expend for Me, I shall surely bless you greatly." All blessings will come to every person who sincerely expends himself for Me.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 70

All that I have prepared for you—that is, rare and precious treasures from all over the world—will be given to you. Right now, you can neither conceive of nor imagine all of these, and no one has enjoyed them before. When these blessings come upon you, you will be ecstatic without end—but do not forget that these are all due to My power, My actions, My righteousness, and, even more so, My majesty. (I will be gracious to those to whom I choose to be gracious, and I will be merciful to those to whom I

choose to be merciful.) At that time, you will have no parents, and there will be no blood relations. You are all people whom I love, My beloved sons. From that time on, no one will dare to oppress you. It will be a time for you to grow into adults, as well as a time in which you rule the nations with an iron rod! Who dares hinder My beloved sons? Who dares attack them? All shall revere My beloved sons, because the Father has gained glory. All the things that no one could ever imagine will appear before your eyes; they will be unlimited, inexhaustible, and endless. Before long, you will certainly no longer need to be scorched by the sun or endure the torturing heat, nor will you have to suffer the cold or feel the touch of rain, snow, or wind. This is because I love you, and it will be entirely a world of My love. I will give you everything that you want, and I will prepare for you everything that you need. Who dares claim that I am not righteous? I will kill you immediately, because I have said before that My wrath (against the evil ones) shall last into eternity, and I will not relent even one bit. However, My love (for My beloved sons) will also last forever; I will not hold it back in the least.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 84

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before

mankind enters the wonderful destination. Such a life is man's future life on earth, the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management; it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. After man has been refined, he will be without a sinful nature, because God will have defeated Satan, meaning that there will be no encroachment by hostile forces, and no hostile forces at all that can attack the flesh of man. And so man will be free and holy—he will have entered eternity.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and disobedience upon the earth will have

disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Only those who love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates; they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving God, and not all people can testify of God and hold power with God. Because they are able to testify of God and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world. They speak different languages and have different skin colors, but their existence has the same meaning; they all have a heart that loves God, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, and those who testify of God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live within His light.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Those that God intends to perfect will all receive His blessings and His inheritance. That is, they take in what God has and is so that it becomes

what they have within; they have all the words of God wrought into them; whatever God is, you are able to take it all in exactly as is, and thereby live out the truth. This is the kind of person who is perfected by God and who is gained by God. Only someone such as this is eligible to receive the blessings bestowed by God:

1. Gaining the whole of God's love.

2. Acting in accordance with the will of God in all things.

3. Gaining the guidance of God, living in the light of God, and gaining God's enlightenment.

4. Living out on earth the image that God loves; loving God truly as Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.

5. Being beloved, respected, and admired by everyone on earth.

6. Overcoming every aspect of the bondage of death and Hades, giving no opportunity for Satan to do its work, being possessed by God, living within a fresh and lively spirit, and not growing weary.

7. Having an ineffable sense of elation and excitement at all times throughout life, as if one has beheld the arrival of the day of God's glory.

8. Winning glory together with God and having a countenance that resembles God's beloved saints.

9. Becoming that which God loves on earth, that is, a beloved son of God.

10. Changing form and ascending with God to the third heaven and transcending the flesh.

Only people who can inherit the blessings of God are perfected and gained by God. Have you gained anything at present? To what extent has God perfected you? God does not perfect man at random; His perfecting man is conditional, and has clear, visible results. It is not, as man imagines, that as long as he has faith in God, he can be perfected and gained by God, and he can receive on earth the blessings and inheritance of God. Such things are exceedingly difficult—to say nothing of the changing of people's form. At present, what you should chiefly seek is to be perfected by God in all things, and to be perfected by God through all people, matters, and things with which you are faced, so that more of what God is will be wrought into you. You must first receive the inheritance of God on earth; only then will you become eligible to inherit more, and greater, blessings from God. These are all things that you should seek, and which you should understand before all else.

—The Word, Vol. 1. The Appearance and Work of God. Promises to Those Who Have Been Perfected

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(New Believer Essentials)

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info@almightygod.church
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